# Invisibles, Realities,

Demonstrated in the

# HOLY LIFE

AND

# Triumphant Death

OF

Mr. JOHN JANEWAY,

Fellow of Kings College in *Cambridge*.

By *JAMES JANEWAY*,

Minister of the Gospel.

*LONDON*,

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# Christian Reader.

THE Love of Christ in his holy ones, and the great usefulness of such history, command me to take it as a pleasing office, to commend this real description of a Saint, to thy serious perusal and imitation. The good acceptance and success of the late published Life and Death of Mr. *Joseph Alleine*, the more encourageth me to serve thee in this. As to the credit of the Narrative, let it be enough to tell thee, that his worthy Brother Mr. *James Janeway* (intimately acquainted with his most secret life) is the writer of it (I have no hand in it my self). And if thou live in or near *London*, where he is now well known, I will not be beholden to thee to belive it; especially, if thou also know the other most credible attestors. I know that many such Histories, shew more what the writer could say, than what the person *was* or *did*. But here both He and his Rela-

tions, and thoſe whom he lived with, were all ſo near us, and are many of them yet ſo intimately known to me, and others, that there is no place for doubting left us.

I confeſs ſuch inſtances are very ſad to my thoughts, while I am deſiring the welfare of Mankind on Earth. To hear of the death of an Infant, who might have proved we know not what; or of an uſeleſs perſon, or of an aged Chriſtian, who hath profitably run out the courſe of nature, is nothing ſo ſad to me, as to hear of the removal of ſuch excellent young men, when they are prepared for their work, and juſt beginning it! But God is infinitely Wiſe, and Juſt, and more Merciful too than we can be. He knoweth what he doth and why; and is accountable to none about the *meaſure* of his *benefits*, nor the *reaſons* of his *various diſpoſal*. But the great Judgments which ſince his death have befallen theſe Kingdoms, do partly tell us that it is no wonder, if ſuch men were taken from the evil to come, of whom the world hath ſo notoriouſly declared it ſelf unworthy. It is fitter for ſuch lights to ſhine in Heaven, than

to be put under a bushel here on Earth. And *for himself*, he hath run long enough who hath toucht the prize: He hath sailed long enough who is come safe to the harbour: And he hath lived long enough, who is readiest to die. Though I wonder at the lengthning of my own life, which hath been threatned by God and Man these thirty three years or more; yet, alas, how much less have I lived than this man did, who am yet far short of his heavenly preparations? I am ashamed to read that any thing of mine was a help to his attainments, and to find that at almost sixty years of age, I am much below what he was raised to at twenty three. Oh that God would give my frozen age, such warm reflexions from these his remains, that (according to my need) I may receive more from him that is dead, than ever he did from me alive! If his own Reverend Father received so much from him, why may not I also have some quickning even by the dead, through the fruits of the spirit left behind him, and the same spirits quickning influx upon me? And may I but so *die*, how harmless, how welcome will death be?

We think it great pity, that he lived to preach but two Sermons in the world! That ſome poor ignorant dull Congregation had not been inſtructed and awakened by his Doctrine; and his ſpiritual fervour had not by diſperſed writings enflamed the ſouls of thouſands with the ſame Heavenly love and zeal. But who knoweth yet but that this one Narrative of his Holy Exemplary Life and Death, may do as much as more numerous or voluminous writings? The many volumes of holy Lives, of ancient Doctors, Martyrs, and later Divines, Philoſophers and others in *Germany*, *England* and other Lands, have done much good, and are ſtill very uſeful, and a pleaſant and profitable recreation, (O how much better than Play-books and Romances!) But experience tells us, That God ſtill poureth forth as large meaſures of his ſpirit, as heretofore he did. If holy *Auguſtines* life, after ſo much pollution, and holy *Hierom's* life, *qui fatetur ſe non fuiſſe virginem*, were ſo laudible and exemplary, O how much praiſe do I owe to God, for his grace upon his Servants, who am yet acquainted with ſo great a number of holy laborious faithful Miniſters, who

I have great reaſon to believe, not only to have all their lives been free from all groſs heynous ſins; but alſo to have laid out their zeal, their time, their labours, ſo ſincerely and ſelf-denyingly for God, and the good of ſouls, as that I cannot but hope, that if thoſe who are againſt their preaching of the Goſpel, were but as well acquainted with them as I am, they would be their friends, and forward to promote the work.

I know one temptation the Reader is like to meet with, to hinder his profiting by this example: Even to think that Mr. *Alleine* and Mr. *Janeway* by *overdoing* did but cut ſhort their own lives; and that their exceſſive labours in meditation, prayer, and other duties did deprive the Church of the benefit of much more, which they might have lived to do: and therefore that ſuch examples are not to be imitated, but ſtand as warnings to us, not to overdo and deſtroy our bodies as they did. To which I anſwer; 1. I am one my ſelf, that wiſh both of them had done ſomewhat leſs, in that part of duty which hurt the body, and overmatched their ſtrength. And I am not perſwading you, that every man

must needs preach as oft as Mr. *Alleine*, or *study and meditate* as long as Mr. *Janeway*, and he did. Men have their various capacities, and opportunities and works. 2. But yet I dare not charge either of them with sin, because I know not their particular motives. 3. And perhaps their lives had been as short if they had done less, as are the lives of many hundred Students, who favour themselves more then any wise man would wish. And it was Gods mercy that they who had but a short life to live, should do more than many that live to the period of natures course. And *Methusalems* life and theirs is equall'd now. Whom have you known that by longer living hath got more holy readiness to die? 4. But I beseech you distinguish well, between that part of their work, which was really like to overthrow their natures, and the rest which had no such tendency: and do not make the avoiding of the former a pretence, against your imitating of the later. It is not studying, meditating, praying, preaching, according to the measures of natures strength, that much shorteneth life. I think that learned man wrote not foolishly, who maintaineth

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that *Studies tend to long life.* For my own part I was feeble before I was a hard Student: And studies have been a constant pleasure to me. And let any man judge whether constant pleasure tend to shorten any mans life? Indeed that which destroyeth the health of Students is, 1. The sedentariness of their lives. 2. And want of temperance and due care of their diet. 3. And want of sufficient chearfulness. 4. And taking colds. Could Students but more imitate the *labouring man*, and take *just hours* and *opportunities* for *bodily labour* (not playful walks and exercises, that never warm and purge the blood,) and did they *eat* and *drink wisely*, and live *joyfully*, and avoid colds, they might bestow the rest of their time in the hardest studies, with little hurt: (except here and there a melancholy or diseased man.) I doubt not but such Narratives as this, will tempt many a slothful sensual Scholar, to indulge his sensuality as the wiser way; but at a dying hour he will find the difference. Oh what a comfort then is the review of a holy, heavenly well-spent Life!

I have oft thought what the reason is that among the Papists, if the lives of

their

their Saints be described in the highest strain, or their Books have even unreasonable pretensions of devotion, even to the laying by of our understanding, or to a kind of deification, (like *Barbansons*, *Benedictus*, *de Benedictis*, and divers others) it doth not offend men, but the vulgar themselves do glory in the sanctity of them. Whereas if with us a man rise higher in holiness, and in devote contemplation, yea or action, than others, he is presently the great *eye-sore* and *obloquy* of the world. I mean of the *envious* and *ungodly* part, which is too great. But the reason I perceive is, That among the Papists, to be a *Religious man* is to be a *Perfectist*, who doth more than is commanded him, or is necessary to salvation, and so the people being taught that they may be saved without being such themselves, their spleen is not stirred up against them, as the troubles of their consciences peace; but they are interessed in their honour, as being the honour of their Way and Church: But with us men are taught that they must be religious themselves in sincerity, if ever they will be saved, and that without holiness none shall see God, and that they

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are not ſincere if they deſire not to be perfect. And ſo they that will not be godly themſelves, do think that the lives of the godly do condemn them.

I write not this to caſt any diſgrace on the true Hiſtory of any holy mens lives: Nor ſhall it ever be my employment to reproach or hide Gods Graces in any, nor to make men believe that they are worſe than they are. Whoever revile me for it, I will magnifie and love that of God which appeareth in any of his ſervants, of any ſect or party whatſoever. When I read ſuch writings as old *Gerſon*, *Guil. Pariſienſis*, and divers others, and ſuch as *Joſ. Acoſta* and ſome other Jeſuits, and ſuch lives as *Nerius*'s and Mr. *de Renti*'s, *&c.* I cannot but think that they had the ſpirit of God, and the more do I hate all thoſe miſchievous engines, additions and ſingularities, which divide ſo many Chriſtians in the world, who have the ſame ſpirit, and will not ſuffer us to hold the unity of the ſpirit in the bond of peace. Oh this unhappy *pretended Wiſdom, and Orthodoxneſs* in the holding of our *ſeveral opinions*, is the knowledge that puffeth up, and hath bred the pernicious tympanity of the Church

Church, when it is charity that edifieth it: And the more men glory in their dogmatical knowledge, to the contempt and hurt of such as differ from them, the less they know as they ought to know. And if any man have knowledg enough to kindle in his soul the love of God, the same is known and loved of God, and then he will prove that wise man indeed, at death and to eternity, 1 *Cor.* 8. 1, 2, 3.

Reader, Learn by this History to place thy Religion in love and praise, and a heavenly life. Learn to keep such communion with God, and to find such employment with thy heart by meditation, as thy *strength*, and *opportunity*, and *other duties* will allow thee: (for I urge thee to no more.) Learn hence to thirst after the good of souls, and to fill up thy hours with fruitful duty! And Oh that we could here learn the hardest lesson, to get above the love of life, and to overcome the fears of death, and to long to see the glory of Christ, and triumphantly to pass by Joy to Joy! Oh blessed world of holy spirits! whose *nature*, and *work*, and *happiness* is *Love*! Not Love of *Carnal-self*, and *Interest*, and *Parties*, which

which here maketh those seek our destruction most, who have the highest esteem of our *knowledge* and *sincerity* (as thinking our dissent will most effectually cross their partial Interests.) But the love of God in Himself and in his Saints, checked by no sin, hindred by no distance, darkness, deadness or disaffection: diverted by no carnal, worldly baits; tempted by no persecutions or afflictions; damped by no fears of death, nor of any decays or cessation through Eternity. To teach me better how to live and die, in *Faith Hope* and *Love*, is that for which I read this Narrative; and that thou mayest learn the same is the end of my commending it to thee! The Lord teach it effectually to thee and me. *Amen.*

*RICHARD BAXTER.*

August 28.
1672.

The

# The Testimony of Mr. *Samuel Borfet*, sometimes Fellow of Kings in *Cambridge*, and a very intimate acquaintance of Mr. *John Janeways*.

Beloved Friends,

MY own mean esteem of the single weight of that testimony expected from me concerning my dear Brother on the account of my intimacy with him in Kings College (the known memorable passages of whose exemplary Life and Death are now happily compiled and published for your special perusal) moves me to call in a twofold recommendation thereof from you to those that knew him not, who being confirmed in the truth of this Narrative, may thereby be won to believe, admire and emulate the signal Grace of God in him.

1. That remembring so much thereof your selves, and what opportunity I had of knowing the certainty of all; you would assure those who may enquire of you, That the impartial compiler hath kept within the bounds of truth and sobriety in prosecution of his honest aims, to advance the glory of Gods rich mercy to this chosen vessel, and by reviving what remains, he could collect of this burning as well as shining light (alas how soon extinct!) to awaken and quicken the formal Professors, if he may not induce the prophane Scoffers of this Age, to a more serious study and improvement of those invisible Realities, the clear evidence and powerful influence whereof, our good friend did so abundantly experience. The truth is, the Transcriber (though best accomplished, and most inwardly acquainted with what might conduce thereto) doth and could not but fall short of declaring the transcendent excellencies of this sublime Soul and precious Saint, which (till toward his end, when his heart was too full to hold in what could be uttered) were much concealed even to those who knew him best, by reason of his great humility and modesty. These disposed him rather to receive than

than communicate, except where he had no expectation of the former, and either familiar intercourse engaged, or the apprehended exigency of those his heart was drawn out to in Christian love and compassion, constrained to the latter. Yet many of those precious streams that did flow from him we must lament the loss of, through default of careful Receivers or faithful Retainers. He was of clear intellectuals, and a large heart both for craving and comprehending what was worthy his pursuit: Which being happily improved by his Education, and timely seasoned with a spiritual savour of Gospel Mysteries (for obtaining of which he had than with others, choice advantages) was a great help to his proficiency in acquaintance with the vital exercises and soul-satisfying enjoyments of the divine life, above not only his equals, but seniors and instructers. He was much dissatisfied with himself under any decays or abatements, till he could (if not alone, by imploring the assistance of Christian friends) recover what he sometime had had such sweet experience of. And not content with any attainments, was still pressing unto what his prospect in the promises, encouraged by his happy prelibations, assured him was attainable. He was to this end a chearful embracer and diligent improver of spiritual opportunities, exact in his Christian Watch, much wrestling (and very prevalent) with God in prayer, and with himself in his solitudes, striving to disentangle his heart from what might divert his holy ambition, and to raise it to the highest activity and capacity for glorifying and enjoying God in Christ, for the excellency of the knowledge of whom he accounted all inferiour attainments but loss. What he had tasted and seen, he was grieved to see others neglect, desirous to bring others to experience, by earnest commending them to God, designing with himself, contriving with his spiritual confidence what might conduce thereto.

He had a true sympathy with those that were bound with him Heavenward. Their pressures and conflicts, were his burdens: His prayers and counsels, their ready assistants: their refreshments, his revivings: and their spiritual proficiency, his joy.

He was a secret and compassionate mourner; as in general for the worlds degeneracy, pretended Christians unthankfulness for the Gospel, the hazard run by innumerable precious

souls;

souls; so especially for the dreadful Apostacies of some; the then threatning decay and growing formality of others, sometime seemingly forward; which brought him nigher to God, and more inflamed his holy zeal. But this chiefly was carried out to advance the power of Religion in the family and persons he was peculiarly related to; apprehending there to lie his best opportunities as well as strongest obligations. And his success was very encouraging.

This is part of what I knew of him at Cambridge, who refer you for farther reviving your remembrance to the Narrative. But both his spiritual receipts and expences were much increased the two last years of his life, when I had not opportunity of personal converse with him. And by reason of our distance (and at that time ignorance of his weak condition) I was not so happy as to share in the privilege of those who had the conveniency of receiving his last and sweetest breath. Though I soon after had the account (while things were fresh in their memories, and warm on their hearts) from the eye and ear witnesses that some of them have now been induced to make more publick. But next and chiefly:

2. I intreat you to recommend the truth of this Narrative by your faithful adhering to diligent promoting of what some of you learned from him, and others professed with him. That by imitating his good example, and improving his experiences with your longer opportunities, you may be such proficients in Christianity, as shining like lights your selves to hold forth the word of life for convincing the incredulous: That the mysteries of regeneration, a life of faith in Christ, the fruitful improvement of union and communion with him to a prospicuous conformity to him, crucifixion to the world by his cross, and a conversation with him in Heaven while on Earth (therein proposed, herein exemplified) be no figments, but great realities; no slight matters, but of greatest consequence: Not such singularities, but that others according to their measures taking the like course, may be experimentally acquainted with the surpassing sweetness of an interest therein. And the rather am I bold to intreat this of you, because I was privy to his souls concern, for the concernments of your souls. How passionately he desired to see Christ formed in you, and rejoyced at any evidence thereof. How earnestly he would pray for you

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all, and especially for those he had more occasion to deal with, or cause to be jealous of. How affected he was with your dangers and snares. And what a desire he had you might out-strip himself, who could not take up his rest on this side Heaven. The good Lord help every one of us to shew the same diligence to the full assurance of hope to the end, that we may not be slothful, but followers of them who by faith and patience inherit the promises.

I have one farther request, That you would pursue by your most earnest supplications the design of publishing this Narrative, that God would make it prosperous to the pious ends therein proposed, and for which I hope by his providence it is reserved now for publick view. Especially, that it may provoke to holy emulation; not only those who were more peculiarly endeared to our precious Friend by natural or spiritual bonds; (and that if any of these be fallen from their first love, they may be excited to repent, do their first works, and strengthen the things that remain; lest having begun in the spirit, they wretchedly end in the flesh, and draw back to perdition) but also, some at least of them that succeed in the Chambers and Studies, which sometime were sanctified with the word and prayer, by those that singly, and joyntly (as Chamber-fellows and Colleagues) earnestly implored the divine benediction on those two Royal Foundations he was Member of: That the God of the spirits of all flesh would make them fruitful Nurseries of such as might be eminent Instruments of Gods Glory here, and turning many to righteousness, might shine as the Stars for ever and ever. Wherein you may expect the hearty concurrence of

Your real Friend,

*Samuel Borfet.*

# *The Testimony of Mr.* Marmaduke Tennant *sometimes Minister of* Tharfield *in* Hertford-shire, *an intimate acquaintance of Mr.* John Janeway's, *and one that was a constant Visiter of him in his Sickness, and an eye and ear Witness of the most substantial things in this insuing Narrative.*

*Christian Reader:*

I Can assure thee from my own knowledge, that this Mr. *John Janeway* was an excellent person, in respect of his natural parts, acquired gifts, and divine graces, wherewith his heavenly Father adorned him (considering his age) even far above the ordinary rate of the best sort of Scholars and Christians. All which he exceedingly improved for the good of others (especially in his near Relations) both in health and sickness, even to the last hour of his life. And when the immediate forerunners of

of death was upon him, he ſo acted faith and hope, ſo lively, judiciouſly and compoſedly, (without the leaſt ſhew of humane frailty) as if with bodily eyes he ſaw the holy Angels ſtanding before him, ready to receive and carry his precious Soul into his Fathers Glory. Verily he was moſt lovely in his life, and yet more lovely at his death, the like I never beheld neither before nor ſince. And I doubt not but the ſerious conſideration of this Narrative of his Life and Death, will (through Gods bleſſing) beget a zealous imitation of this Saint indeed, in every good Chriſtian which reads the ſame: which that it may do, is the hearty prayer of thy Friend in the Lord Jeſus,

*Marmaduke Tennant,*

Miniſter of the Goſpel.

# Christian Reader.

WHen I seriously consider how much Atheism and Impiety abounds; and see how sensual delights are pursued, and Religion in its power is rejected, as a dull sad & unpleasant thing; when I see Zeal decried as unnecessary, and few acting in the things of God, as if they were indeed matters of the highest consequence, reality and substance, the greatest profit, and sweetest pleasure: I could not but do what in me lies to rectifie these dismal mistakes, and justifie wisdom from the imputation of folly: And demonstrate even to sense the transcendent excellency and reality of invisibles. The prosecution of which design I could not more effectually manage, than by the presenting this insuing Narrative to the World. As for the truth of it, if the solemn Testimony of several Ministers

*sters (which were eye and ear Witnesses of the most substantial things here presented) may be credited; here thou hast three of them. As for my self I think I had as great an advantage to acquaint my self with the secret practices of this precious Saint, as any one could well have; besides my dearest intimacy, and special observation and perusal of his Papers, I had a long account from his own mouth upon his death-bed of his secret and constant practice, and his experiences. And let me tell you, the half is not told you: For the treachery of my memory hath not a little injured thee and him. Had this work been done exactly, I am perswaded it might have been of singular use to the world. In some places I could not justly word it in his phrase; but I assure thee thou hast the matter and substance. The weakness of the Relator is no small disadvantage to the subject; but I might a little excuse this, by telling thee that I think that none living had the same opportunity in all things to do this work as I had. I might also tell you that some Reverend, Learned and Holy Men, whose authority and request I could not deny, put me upon it. And I was not altogether without some hopes of drawing some, to the love and li-*

*king of Religion, that had not only been strangers to the life and power of it, but it may be had entertained deep prejudices against it. And of quickning of others that had lost their former vigour; and incouraging some that were too ready to go on heavily and desponding. If I may succed in this, I shall adore the goodness of God, and praise him with the strength of my soul. That I may be subservient to the Lord in promoting the true interest of Religion: I beg thy fervent and constant prayers; and that every one that readeth may imitate and experience all, and so be filled with grace and peace, is the prayer of yours in his deareſt Lord,*

James Janeway.

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# The Contents.

Chap. 1. *AN account of him from his Childhood to the seventeenth year of his Age.* pag. 1.
Chap. 2. *Of his Conversion, with visible proofs thereof.* p. 6.
Chap. 3. *His Carriage when Fellow of the College, at twenty years of Age.* p. 16.
Chap. 4. *His particular Addresses to his Brethren, for their Souls good, and the success thereof.* p. 21.
Chap. 5. *His great love to, and frequency in the duty of Prayers: with remarkable success.* p. 24.
Chap. 6. *His Care of Mother and other Relations after his Fathers death.* p. 29.
Chap. 7. *His return to Kings College after his Fathers death. His holy Projects for Christ and Souls.* p. 37.
Chap. 8. *His departure from the College, to live in Dr.* Cox's *Family.* p. 38.
Chap. 9. *His Retire into the Country; and his first Sickness.* p. 39.
Chap. 10. *His Exhortations to some of his Friends.* p. 43.
Chap. 11. *His Temptations from Satan.* p. 45.
Chap. 12 *Ministers not to carry on low designs.* p. 60.
Chap. 13. *His Love and Compassion to Souls.* p. 67.

Chap.

Chap. 14. *His trouble at the Barrenness of Christians.* p.71.
Chap 15. *Two Letters to Cement Differences, and cause Love among Christians.* p.74.
Chap. 16. *An account of the latter part of his Life.* p.91.
Chap. 17. *His last Sickness, and Death.* p.98.

IF the Chapters appear not to be well divided, nor their Contents well collected, let the Reader know, that a Friend of Mr. *Janeway's*, not himself, made the division of them

*T. P.*

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*Invisibles,*

# *Invisibles, Realities demonstrated in the Holy Life and Triumphant Death of Mr.* John Janeway, *sometimes Fellow of Kings College*, Cambridge.

## CHAP. I.

*An account of him from his Childhood, to the seventeenth year of his Age.*

MR. *John Janeway* was born *Anno* 1633. *October* 27. of Religious Parents, in *Lyly* in the County of *Hertford*. He soon gave his Parents the hope of much comfort, and the symptoms of something more than ordinary quickly appeared in him, so that some which saw this *Child*, much feared that his life would be but *short*; others hoped that God had some rare piece of work to do by or for this *Child* before he died; he shewed that neither

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of them were much mistaken in their conjecture concerning him. He soon out-ran his superiours for age in *learning*. And it was thought by no incompetent Judges that for pregnancy of *wit*, solidity of *judgement*, the vastness of his *intellectuals*, and the greatness of his *memory* that he had no *superiours*, few *equals*, considering his age and education.

He was initiated in the *Latine* tongue by his own *Father*; afterward he was brought up for some time at *Paul's* School in *London*, where he made a considerable proficiency in *Latine* and *Greek* under the care of Mr. *Langly*. When he was about eleven years old he took a great fancy to *Arithmetick* and the *Hebrew tongue*.

About this time his Parents removing into a little Village called *Aspoden*, had the opportunity of having this their *Son* instructed, by a learned neighbour who was pleased to count it a pleasant diversion, to read *Mathematicks* to him, being then about twelve years old; and he made such progress in those profound studies; that he read *Oughtred* with understanding, before he was thirteen years old. A person of quality hearing of the admirable proficiency of this Boy, sent for him up to *London*, and kept him with him for some time, to read *Mathematicks* to him. That which made him the more to be admired was, That he did what he did with the greatest facility. He had no small skill in Musick and other concomitants of Mathematicks

In the year 1646. he was choſen by that learned Gentleman Mr. *Rous* the Provoſt of *Eton* College, one of the foundation of that School, being examined by *Provoſt* and *Poſers* in the *Hebrew Tongue*, which was thought was beyond precedent. Where he gave no unſuitable returns to the high expectation that were conceived of him.

After a little continuance at *Eton* he obtained leave of his Maſter to go to *Oxford*, to perfect himſelf in the ſtudy of *Mathematicks*, where being owned by that great Scholar Dr. *Ward*, one of the Profeſſors of the Univerſity, he attained to a ſtrange exactneſs in that *ſtudy*, nothing being within the reach of a *man* but he would undertake and graſp. That great Doctor gave him great help and incouragement, and looked upon him as one of the *wonders of his age*; loved him dearly, and could for ſome time after his *death* ſcarce mention his name without *tears*. When he had ſpent about a quarter of a year with Dr. *Ward* at *Oxford*, he was commanded to return again to *Eton*, where he ſoon gave proof of his great improvement of his time while he was *abſent*; by making an Almanack, and calculating of the Eclipſes for many years before-hand; ſo that by this time he had many *eyes* upon him as the glory of the School. That which put an accent upon his real worth was, that he did not diſcover the leaſt affection or ſelf-conceit, neither did any diſcernable pride attend theſe excellencies. So that every

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one took more notice of his *part* than himself.

At about seventeen years old he was chose to *King's College* in *Cambridge*, at which time the Electioners did even contend for the Patronage of this *Scholar*. He was chosen first that year, and an elder Brother of his in the sixth place; but he was very willing to change places with his elder brother, letting him have the first, and thankfully accepting of the sixth place.

Besides his great learning, and many other Ornaments of Nature, his deportment was so sweet and lovely, his demeanour so courteous and obliging, even when he seem'd unconverted, that he must be vile with a witness that did not love him. Yea many of them which had little kindness for morality, much less for grace, could not but speak well of him. His great wisdom and learning did even command respect, where they did not find it: He had an excellent power over his passions, and was in a great measure free from the vices which usually attend such an age and place.

But all this while it is to be feared, that he understood little of the worth of Christ, and his own soul; he studied indeed the Heavens, and knew the motion of the Sun, Moon and Stars, but that was his higest; he thought yet but little of God, which made all these things; he pried but little into the motions of his own heart; he did not as yet much busie himself, in the serious observation of the wandring of his Spirit; the Creature had not yet led him to the Creator;

Creator; but he was still too ready to take up with meer speculation; but God who from all eternity, had chosen him to be one of those, who should shine as the Sun in the Firmament for ever in glory, did when he was about 18 years old, shine in upon his soul with power; and did convince him what a poor thing it was to know so much of the Heavens and never come there. And that the greatest knowledge in the world without Christ, was but an empty dry business. He now thought Mr. *Bolton* had some reason on his side, when he said; *Give me the most magnificent glorious Worldling, that ever trod upon earthly mould, richly crowned with all the Ornaments and Excellencies of Nature, Art, Policy, Preferment, or what heart can wish besides; yet without the life of Grace, to animate and ennoble them; he were to the eye of heavenly wisdom, but as a rotten carcase, stuck over with flowers, magnified dung, guilded rottenness, golden damnation.* He began now to be of *Anaxagoras*'s mind, That his work upon earth, was to study Heaven and to get thither, and that except a man might be admitted to greater preferment than this world can bestow upon her favourites, it were scarce worth the while to be born.

CHAP.

## CHAP. II.

*Of his Conversion, with visible Proofs thereof.*

THE great work of *Conversion*, it was not carried on upon his Soul, in that dreadful manner, that it is upon some, that God intends to communicate much to, and make great use of; but the Lord was pleased, sweetly to unlock his heart, by the exemplary life, and Heavenly and powerful discourse, of a young man in the Colledge, whose heart God had inflamed with love to his soul, he quickly made an attempt upon this hopeful youngman, and the Spirit of God did set home his Counsels with such power, that they proved effectual, for his awakening; being accompanied with the preaching of these two famous worthies Dr. *Hill*, and Dr. *Arrowsmith*, together with the reading of several parts of Mr. *Baxter*'s Saints Everlasting Rest.

Now a mighty alteration might easily be discerned in him, he quickly looks quite like another man: He is now so much taken up with things above the Moon and Stars, that he had little leisure to think of these things only as they pointed higher. He began now not to taste so much sweetness in those kind of studies, which he did so greedily imploy himself in formerly. He now began to pity them who were curious in

in their inquiries after every thing, but that which is most needful to be known, *Christ* and *themselves*; and that which sometimes was his gain, he now counted loss for *Christ*, yea doubtless he esteemed all things but as dung and dross in comparison of *Christ*, and desired to know nothing but *Christ* and him *crucified*. Not that he looked upon humane learning as useless: But when fixed below Christ and not improved for Christ; he looked upon wisdom as folly, and learning as madness, and that which would make one more like the Devil, more fit for his service, and put a greater accent upon their misery in another world.

Mr. *Janeway* now begins to cast about how he might best improve what he did already know, and to turn all his studies into the right chanel: Grace did not take him off from, but made him more diligent and spiritual in his study. And now Christ was at the end and bottom of every thing: How did he plot and contrive how he might most express his love and thankfulness to him who had brought him out of darkness into his marvellous light? To this end he sent up and down packets of divine letters, in which he did discourse so substantially and experimentally of the great things of God, that it would not at all have unbecome some gray head to have owned what he did write.

He was not a little like young *Elihu*, in whose words he used to excuse his freedom with persons of years, whose souls he did dearly pity.

He

He said, *Days should speak, and multitude of years should teach wisdom, but there is a spirit in a man and the inspiration of the Almighty giveth them understanding; I am full of matter, the spirit within me constraineth me; behold my belly is as wine which hath no vent, it is ready to burst like new bottles, I will speak that I may be refreshed, &c.* O then how sweet was the savour of his graces! He could not but speak the things which he had seen and heard, and even invite all the world to taste and see how good the Lord was.

He began first with his Relations, begging and wooing of them to think of their precious and immortal souls, and to lay in speedy provisions for a death-bed and eternity. Oh with what compassion did he plead the cause of Christ with their souls! What pathetical expressions did he use, what vehement expostulations, how frequent, how particular in his applications to them? O with what gravity and majesty would he speak of the mysteries of the Gospel!

Read what his language was (when he was between *eighteen* and *nineteen* years old) in a Letter to an *ancient Minister* that he stood related to, who at that time walked very heavily.

*His*

*His Letter.*

Reverend Sir;

*THere are two things, the want of which I have had experience of in your Family, though not in every degree; yet in that intenſenſs of degree wherein they ought to be; which are the real power of Godlineſs and Religion: And then that which is the fruit of the former, that chearfulneſs, delight, ſpiritual joy and ſerenity of mind, which is to be had in Religion and no where elſe; and that not in Religion in its weakeſt degrees, But in a real vigor, power and life, and in a more cloſe conſtant walking with God; from a tender ſenſe of the worth of ſouls, eſpecially thoſe of your Family: And knowing the duty which my relation to it doth lay upon me, and having confidence of their well acceptance of it: I have undertaken to open my thoughts unto them.*

*In moſt Families in* England *I fe[illegible]ere is neither the form nor the power of Godlineſs, where there is no fear of God, no regard of him, no acting under him or in reference to him. Theſe are in my opinion twice dead, nay not ſo much as having the dead carcaſe of Religion: Objects of pity they are, and O how few are there that ſpend one compaſſionate thought upon them!*

*Others there are who some way or other, it may be from tradition from good Parents, it may be from knowing the fashion of those in their rank; it may be from the frequent inculcation of good instructions from Christian Friends or Godly Ministers; or some strugling eruptions of Conscience, have gotten the outward busk or shell of Religion, without any kernel or solidity at all: And this Generation doth usually trust to this their Religion that it will bring them to a place like a sleeping place in Heaven, or keep them out of Hell: though they live without God in the World. These are poor Creatures too; making haste to their own destruction, and know it not, yea thinking that they are in a fair way for Heaven. Oh that there were never a Family to which we are related, which gave too sad cause of fear, that it were in such a case, or near such a case as this is?*

*A third sort of people there are (and but a few of these neither) which have the reality of Religion, but yet in much weakness, coldness, faintness, dimness and intermission; like* Nilus's *brood above half mad still; beginning to have some life in their Head, a little in their Heart, but the Feet of their Affections and Actions have little or no motion. And where shall we find a Christian that is got any higher then this, yea that doth in good earnest strive to get any higher? Now there are higher attainments to be reached after; there is a having our Conversation in Heaven while we are upon Earth, neither doth this consist in*

*some*

*some weak discourses about God, Heaven and the things of Religion, it consists not in the meer praying twice a day, and in keeping the Sabbath in an usual manner in its order, it consists not in a few thoughts of Religious objects coming into the mind in a common way, and as easily lost as got. But true Religion raiseth the Soul to longings, hungrings, and thirstings not without some injoyments. Religion in power is to act for God with strength, vigor, earnestness, intenseness, delight, chearfulness, serenity and calmness of mind. The Fruits of the Spirit are Joy in the Holy Ghost and Peace: Fear, disquiet, and terrors are usually the introduction to a better state, but they are not of the Essentials of Religion; yea the contrary frame of Spirit is to be striven for.*

*To speak yet more plainly and to tell you, Honoured Sir, what Fears and jealousies are, with reverence to your self, and tender affection to all your Family, I fear that you your self are subject to too many desponding melancholy thoughts. The causes whereof give me leave with submission to guess at. The first I think may be your reflecting on your entring upon the Ministry without that Reverence, Care, holy Zeal for God, Love to Christ and Compassion to Souls, which is required of every one that undertakes that Holy Office; it may be there was rather a respect to your own living in the World than of living to God in the World, be it thus, be it not as bad, or be it worse; the remedy is the same. These have a wounding*

power in them, which will be felt to be grievous, when felt as they are in themselves, but continual sorrow and sad thoughts do keep this wound open too long, and are not available to the having of it cured. Wounds indeed must be first opened that they may be cleansed, they must be opened that their filth may be discovered in reference to a purging and healing; but no longer than the Balm of Gilead is to be applied, that they may be healed. And when Christ is made use of aright, he leaveth joy and comfort, yet a constant humility of spirit is no way inconsistent with this peace of God.

A second cause of your heavinesse may be a sense of the state of the people which God hath committed to you, and indeed who can but mourn over people in such a condition, objects of pity they are, and the more because they pity not themselves. I have often wrestled with God that he would direct you in what is your duty concerning them, which I perswade my self is your earnest request. Now if after your serious examining of your self what your Conscience doth conclude to be your duty, you do it, and see you do it; you are then to rest upon God for his effectual working. Let not any think to be more merciful than God, for wherein he doth, he goes beyond his bounds; And this is no more cause of heavinesse to you, than the opposition that the Apostles found at any time was, who notwithstanding rejoyced in tribulation

Another

*Another cause of heavineſs may be what diviſions are between your ſelf and ſome of your Relations. O that a ſpirit of meekneſs and wiſdom might remove all cauſe of ſorrow for that. But were the power of Godlineſs more in hearts and families, all the cauſes of ſuch trouble would ſoon be removed, there would be leſs that would deſerve reprehenſion, and there would be a fittedneſs of ſpirit to give and bear reproof; to give in meekneſs and tenderneſs, and to bear in humility, patience and thankfulneſs. Some cares and thoughts you may have concerning your Family when you are gone. But let Faith and former Experience teach you to drive away all ſuch thoughts. Your conſtitution and ſolitarineſs may alſo be ſome cauſe of melancholy; but there is a Duty which if it were exerciſed would diſpel all; which is heavenly meditation, and contemplation of the things which true Chriſtian Religion tends to. If we did but walk cloſely with God one hour in a day in this Duty, O what influence would it have into the whole day beſides, and duly performed into the whole life. This Duty with the uſefulneſs, manner and directions, &c. I knew in ſome meaſure before, but had it more preſſed upon me by Mr.* Baxter's Saints Everlaſting Reſt, *that can ſcarce be over-valued, for which I have cauſe for ever to bleſs God. As for your dear Wife, I fear the cares and troubles of the World take off her mind too much from walking with God ſo cloſely as ſhe ought to do, and from that earneſt in-*

deavour after higher degrees of grace. I commend therefore to her and all this excellent duty of meditation; It is a bitter sweet duty, bitter to corrupt nature, but sweet to the regenerate part, if performed. I intreat her and your self, yea I charge it upon you with humility and tenderness, that God have at least half an hour allowed him in a day for this Exercise: Oh this most precious soul-raising, soul-ravishing, soul-perfecting duty! Take this from your dear friend as spoke with reverence and real love and faithfulness. My fear and jealousie lest I should speak in vain, maketh me say again: For God by me doth charge this upon you.

One more direction let me give, that none in your Family satisfie themselves in Family Prayer: But let every one twice a day if it may be possible, draw near to God in secret duty. Here secret wants may be laid open; here great mercies may be begged with great earnestness; here what wandrings and coldness were in family duty, may be repented and mended. This is the way to get seriousness, reality, sincerity, chearfulness in Religion: and thus the Joy of the Lord may be your Strength. Let those which know their duty do it; if any think it not a necessary duty, let them fear lest they lose the most excellent help for a holy, useful, joyful life under the assistance of Gods Spirit; whilst they neglect that which they think unnecessary. Take some of these directions from sincere affection, some from my own experience, and all from a real and compassionate desire of your joy and

comfort.

*comfort. The Lord teach you in this and in the reſt. I intreat you never to reſt labouring till on, and the foretaſts of his comforts in this life, you have attained to true ſpiritual joy and peace in the Lord. The God of peace give you this directi- and perfection in eternal life, in the injoying of infinite holineſs, purity, and excellency through Chriſt. Thus praying I reſt----*

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In another Letter to a Reverend Friend that had the care of many Children, he thus adviſeth.

Sir,

*YOUR Charge is great upon a temporal account, but greater upon a ſpiritual; many Souls being committed to your charge. Out of an earneſt deſire of the good of ſouls and your own joy and peace, I importunately requeſt that you ſhould have a great care of your Children, and be often dropping in ſome wholſom admonitions; and this I humbly with ſubmiſſion to your Judgment in it, commend to you: Not to admoniſh them always together, but likewiſe privately one by one, not letting the reſt know of it. Wherein you may pleaſe to preſs upon them their natural corruption, their neceſſity of regeneration, the excellency of Chriſt, and how unſpeakable lovely it is to ſee young*

*ones setting out for Heaven. This way I think may do most good, having had experience of it my self in some small measure; God grant that all may work for the edifying of those which are committed to you. I leave you under the protections of him that hath loved us, and given himself for us----*

Thus you see how he seemed swallowed up with the affairs of another World.

## CHAP. III.

### *His Carriage when Fellow of the College, at twenty years of age.*

WHen he was about twenty years old, he was made Fellow of the College, which did not a little advance those noble projects which he had in his head, for the promoting of the interest of the *Lord Christ*. Then how sweetly would he insinuate into the young ones, desiring to carry as many of them as possibly he could along with him to Heaven: Many attempts he made upon some of the same house, that he might season them with grace, and animate, and incourage those which were *looking towards Heaven*. And as for his own Relations, never was there a more compassionate and tender-hearted Brother. How many pathetical Letters did he send to them! and how did he follow them with *Prayers* and *Tears*, that

that they might prove successful! how frequently would he address himself to them in private! and how ready to improve providences and visits that he might set them home upon them? How excellently would he set forth the beauty of Christ! He earnestly would perswade them to inquire into the state of their souls. How would he indeavour to bring them off from sandy foundations, and resting upon their own *righteousness*! In a word, he was scarce content to go to *Heaven without*, and through mercy he was very successful among his *own Relations*, and the whole family soon savoured of his spirit: How were the Children put upon getting choice Scripture and their Catechisms, and ingaged in secret prayer and meditation. Father, Mother, Brethern, Sisters, Boarders were the better for his excellent example and holy exhortations. He was a good *Nurse* if not a *spiritual Father* to his *natural Father*, as you may read afterwards, and some of his Brethren have cause to bless God for ever that ever they saw his face, and heard his words, and observed his conversation, which had so much of loveliness and beauty in it, that it could not but commend Religion to any that did take notice of it. He could speak in St. *Pauls* words, *Brethren, my hearts desire and prayer to God for you all, is that you may be saved.*

Read what his heart was in these following Lines.

*Distance*

Distance of place cannot at all lessen that natural bond whereby we are conjoyned in blood, neither ought to lessen that of love. Nay, where true love is, it cannot; for love towards you I can only say this, That I feel it better than I can express it; as it is wont to be with all affections: But love felt and not expressed is little worth. I therefore desire to make my love manifest in the best way I can. Let us look upon one another not as brethern only, but as members of the same Body whereof Christ is the Head. Happy day will that be wherein the Lord will discover that Union; let us therefore breath and hunger after this, so that our closed knot may meet in Christ: if we are in Christ and Christ in us then we shall be one with one another. This I know, you cannot complain for want of instruction, God hath not been to us a dry Wilderness or a barren Heath; you have had line upon line, and precept upon precept; he hath planted you by the Rivers of Water: It is the Lord alone indeed who maketh fruitful, but yet we are not to stand still and do nothing. There is a Crown worth seeking for; seek therefore, and that earnestly. Oh seek by continual prayer, keep your Soul in a praying frame, this is a great and necessary Duty, nay a high and precious Priviledge. If thou canst say nothing, come and lay thy self in an humble manner before the Lord. You may believe me, for I have through mercy experienced what I say. There is more

sweet-

*sweetneſs to be got in one glimpſe of Gods Love, than in all that the World can afford. Oh do but try: Oh taſt and ſee how good the Lord is. Get into a Corner and throw your ſelf down before the Lord, and beg of God to make you ſenſible of your loſt undone ſtate by nature, and of the excellency and neceſſity of Chriſt. Say, Lord give me a broken heart, ſoften and melt me. Any thing in the World, ſo I may be but inabled to value Chriſt, and be perſwaded to accept of him, as he is tendred in the Goſpel. Oh that I may be delivered from the wrath to come: Oh a bleſſing for me, even for me, and reſolve not to be content till the Lord have in ſome meaſure anſwered you. Oh my Bowels yern towards you; my Heart works. Oh that you did but know with what affection I write now to you, and what prayers and tears have been mingled with theſe lines! The Lord ſet theſe things home, and give you an heart to apply them to your ſelf, the Lord bleſs all the means that you enjoy, for his Bleſſing to all in all. Give me leave to deal plainly, and to come yet a little cloſe to you, for I love your Soul ſo well, that I cannot bear the thoughts of the loſs of it. Know this, that there is ſuch a thing as the new Birth, and except a man be born again, he cannot enter into the kingdom of Heaven. : Gods Favour is not to be recovered without it. This new Birth hath its foundation laid in a ſenſe of ſin and a godly ſorrow for it, and a heart ſet againſt it; without this there can*

*be*

be no salvation. Look well about you and see into your self, and thou wilt see that thou art at Hells mouth without this first step, and nothing, but free grace and pure mercy is between you and the state of the Devils. The Lord deliver us from a secure careless heart! Here you see a natural mans condition. How darest thou then lye down in security. Oh look about for your souls sake. What shall I say, what shall I do to awaken your poor soul? I say again, without repentance there is no remission; and repentance it self may lose its labour if it be not in the right manner. Then tears, and groans, and prayers will not do without Christ. Most when they are convinced of sin, and are under fears of Hell run to duty and reform something, and thus the wound is healed, and by this thousands fall short of Heaven. For if we be not brought off from our selves and our righteousness as well as our sins we are never like to be saved. We must see an absolute need of a Christ, and give our selves up to him, and count all but dung and dross in comparison of Christ's righteousness. Look therefore for mercy only in Christ, for his sake rely upon Gods mercy. The terms of the Gospel are, Repent and Believe; gracious terms! Mercy for fetching, nay mercy for desiring, nay for nothing but receiving. Dost thou desire mercy and grace, I know thou dost; even this is the gift of God to desire, hunger after Christ; let desires put you upon indeavour, the work it self is sweet; yea repentance and mourning it self hath more sweetness in it, than all the worlds

*comforts. Upon repentance and believing comes justification, after this sanctification, by the spirit dwelling in us. By this we come to be the children of God, to be made partakers of the divine nature, to lead new lives, to have a suitableness to God. It's unworthy of a Christian to have such a narrow spirit as not to act for Christ with all ones heart, and soul, and strength, and might. Be not ashamed of Christ, be not afraid of the frowns and jeers of the wicked. Be sure to keep a Conscience void of offence, and yield by no means to any known sin; be much in prayer, in secret prayer, and in reading the Scriptures. Therein are laid up the glorious Mysteries which are hid from many eyes. My greatest desire is, that God would work his own great work in you. I desire to see you not as formerly, but that the Lord would make me an instrument of your souls good for which I greatly long.*

## CHAP. IV.

*His particular Addresses to his Brethren, for their Souls good, and the success thereof.*

HE wrote many Letters of this Nature, and desired oftentimes to be visiting his Brethren that he might particularly address himself to them and see what became of his letters, pray-

MI - 1994

prayers and tears, and he was very watchful over them, ready to reprove and convince them of sin, and ready to incourage any beginnings of a good work in them. To instance in a particular or two.

One time perceiving one of his brothers asleep at prayer in the family; he presently took occasion to shew him what a high contempt it was of *God*, what a little sense such a man must have of his own danger, what dreadful hypocrisie, what a miracle of patience that he was not awakned in flames. After he had been a while affectionately pleading with him, it pleased the Lord to strike in with some power and to melt and soften his brothers heart when he was about eleven years old, so that it was to be hoped that then the Lord began savingly to work upon the heart of that Child. For from that time forward a considerable alteration might be discerned in him, When he perceived it he was not a little pleased. This put him upon carrying on the work, that conviction might not wear off till it ended in conversion. To this end he wrote to him *to put him in mind of what God had done for his Soul, begging of him not to rest satisfied till he knew what a thorow change and effectual calling meant. I hope*, said he, *that God hath a good work to do in you, for you, and by you; yea I hope he hath already begun it. But Oh take not not up with some beginnings, faint desires, lazy seekings; Oh remember your former tears; one may weep a little for sin and yet go to Hell for sin, many*

*many that are under some such work, shake off the sense of it, murder their convictions and return again to folly. Oh! take heed, if any draw back the Lord will take no pleasure in them; but I hope better things of you.*

He would also observe how his brethern carried it after duty, whether they seemed to run presently to the World with greediness as if duty were a Task, or whether there seemed to be an abiding impression of God and the things of God upon them.

His vehement love and compassion to Souls may be further judged of by these following expressions, which he used to one of his Relations. After he had been speaking how infinitely it was below *a Christian* to pursue with greediness the things which will be but as gravel in the teeth, if we mind not the rich provision which is in our *Fathers House*. Oh what folly is it to trifle in the things of *God*! But I hope better things of you; did I not hope, why should I not mourn in secret for you as one cast out among the dead? Oh what should I do for you but pour out my soul like water, and give my God no rest till he should graciously visit you with his salvation; till he cast you down and raise you up, till he wound you and heal you again.

Thus what with his holy example, warm and wise exhortations, prayers, tears, and secret groans, somewhat of the beauty of Religion

was

was to be seen in the family where he lived.

## CHAP. V.

*His great love to, and frequency in the duty of Prayers: With remarkable success.*

HE was mighty in Prayer, and his Spirit was oftentimes so transported in it that he forgot the weakness of his own body and of others spirits: Indeed the acquaintance that he had with God was so sweet, and his converse with him so frequent, that when he was ingaged in duty he scarce knew how to leave that which was so delightful and suited to his spirit. His constant course for some years was this. He prayed at least three times a day in secret, sometimes seven times, twice a day in the Family or College. And he found the sweetness of it beyond imagination, and injoyed wonderful communion with God, and tasted much of the pleasantness of a Heavenly Life. And he could say by experience, That the wayes of wisdom were ways of pleasantness, and all her paths peace. He knew what is was to wrestle with God, and was come to that pass, that he could scarce come off his knees without his Fathers Blessing. He was used to converse with God with a *holy familiarity* as a *friend*, and would upon all occasions run to him for advice, and had many strange and immediate

mediate *answers* of prayer. One of which I think it not altogether impertinent to give the world an account of.

His Honoured Father Mr. *William Janeway* Minister of *Kelshall* in *Hartfordshire* being sick, and being under somewhat dark apprehensions as to the state of his Soul, he would often say to his Son *John*: Oh Son! this passing upon eternity is a great thing, this dying is a solemn business and enough to make any ones Heart ake, that hath not his pardon sealed, and his evidences for Heaven clear. And truly Son I am under no small fears as to my own estate for another world. Oh that God would clear his love! Oh that I could say chearfully I can dye, and upon good grounds be able to look death in the face, and venture upon eternity with well grounded peace and comfort!

His sweet and dutiful Son made a suitable reply at present; but seeing his dear Father continuing under despondings of spirit (though no Christians that knew him but had a high esteem of him for his uprightness) he got by himself and spent some time in wrestling with God upon his Fathers account, earnestly begging of God that he would fill him with joy unspeakable in believing, and that he would speedily give him some token for good that he might joyfully and honourably leave this world to go to a better. After he was risen from his knees he came down to his sick Father and asked him how he felt himself. His Father made no

 answe

anſwer for ſome time, but wept exceedingly (a paſſion that he was not ſubject to) and continued for ſome conſiderable time in extraordinary paſſion of weeping, ſo that he was not able to ſpeak. But at laſt having recovered himſelf, with unſpeakable joy he burſt out into ſuch expreſſions as theſe. Oh Son! now it is come, it is come, it is come. I bleſs God I can dye: The Spirit of God hath witneſſed with my Spirit that I am his Child. Now I can look up to God as my dear Father, and Chriſt as my Redeemer; I can now ſay this is my Friend and this is my Beloved. My heart is full, it is brim full, I can hold no more. I know now what that ſentence means, The peace of God which paſſeth underſtanding, I know now what that white Stone is wherein a new Name is written, which none know but they which have it. And that fit of weeping which you ſaw me in, was a fit of overpowring love and joy, ſo great that I could not for my heart contain my ſelf: Neither can I expreſs what glorious diſcoveries God hath made of himſelf unto me. And had that Joy been greater, I queſtion whether I could have born it, and whether it would not have ſeparated ſoul and body. Bleſs the Lord, Oh my ſoul, and all that is within me bleſs his holy Name, that hath pardoned all my ſins and ſealed the pardon. He hath healed my wounds, and cauſed the bones which he had broken to rejoyce. Oh help me to bleſs the Lord! he hath put a new ſong into my mouth:

mouth: Oh bleſs the Lord for his infinite goodneſs and rich mercy! Oh now I can die it is nothing, I bleſs God I can dye. I deſire to be diſſolved and to be with Chriſt. You may well think that his ſons heart was not a little refreſh'd to hear ſuch words, and ſee ſuch a ſight, and to meet the meſſenger that he had ſent to Heaven returned back again ſo ſpeedily. He counted himſelf a ſharer with his Father in this mercy, and it was upon a double account welcome, as it did ſo wonderfully ſatisfie his Father, and as it was ſo immediate and clear an anſwer of his own prayers, as if God had from Heaven ſaid unto him, Thy tears and prayers are heard for thy Father: thou haſt like a Price prevailed with God: thou haſt got the bleſſing: thy fervent prayers have been effectual: go down and ſee elſe.

Upon this, this precious young man broke forth into praiſes and even into another extaſie of joy that God ſhould deal ſo familiarly with him; and the Father and Son together were ſo full of joy, light, life, love and praiſe that there was a little Heaven in the place. He could not then but expreſs himſelf in this manner. Oh bleſſed and for ever bleſſed be God for his infinite grace! Oh who would not pray unto God! Verily he is a God that heareth prayers, and that my Soul knows right well! And then he told his joyful Father, how much he was affected with his former deſpondings and what he had been praying for juſt before with

all the earneſtneſs he could for his ſoul, and how the Lord had immediately anſwered him. His Father hearing this, and perceiving that his former comforts came in a way of prayer, and his own Childs prayer too, was the more refreſhied and was the more confirmed, that it was from the ſpirit of God, and no deluſion. And immediately his Son ſtanding by he fell into another fit of triumphing joy, his weak body being almoſt ready to ſink under that great weight of glory that did ſhine in ſo powerfully upon his Soul. He could then ſay, Now let thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation. He could now walk through the valley of the ſhadow of death and fear no evil. Oh how ſweet a thing is it to have ones intereſt in Chriſt cleared, how comfortable to have our calling and election made ſure! How lovely is the ſight of a ſmiling Jeſus when one is dying! How refreſhing is it when heart and fleſh and all are failing, to have God for the ſtrength of our heart and our portion for ever! Oh did the fooliſh unexperienced world but know what theſe things mean, did they but underſtand what it is to be ſolaced with the believing views of glory, to have their ſenſes ſpiritually exerciſed, could they but taſt and ſee how good the Lord is, it would ſoon cauſe them to diſreliſh their low and bruitiſh pleaſures, and look upon all worldly joys as infinitely ſhort of one *glimpſe of Gods love!* After this, his *reverent Father* had a ſweet calm upon his ſpirits, and went in the ſtrength of that proviſion,

sion, that rich grace laid in till he came within the Gates of the *New Jerusalem*: having all his Graces greatly improved, and shewed so much humility, love to, and admiring of God, contempt of the World, such prizing of Christ, such patience as few Christians arrive to, especially his Faith, by which with extraordinary confidence he cast his *Widow* and *eleven fatherless Children* upon the care of that God who had fed him with this *Manna* in his *wilderness state*. The benefit of which *faith* all his Children (none of which were in his life time provided for) have since to admiration experienced. And it is scarce to be imagined how helpful this his precious Son *John Janeway* was to his Father by his heavenly discourse, humble advice and prayers. After a four Months conflict with a painful consumption and Hectick Feaver, his honoured Father sweetly slept in Jesus.

## CHAP. VI.

### *His Care of Mother and other Relations after his Fathers death.*

AFter the death of his Father he did what he could to supply his absence, doing the part of Husband, Son, Brother: so that he was no small comfort to his poor Mother in her disconsolate state, and all the rest of his Relations that had any sense of God upon their

ſpirits. To one of which he thus addreſſed himſelf upon the death of a ſweet Child.

'Daily obſervation and every mans experi-
'ence gives ſufficient teſtimony to it, that af-
'flictions of what kind ſoever by how much
'the ſeldomer they are, the more grievous they
'ſeem, We have of a long time ſailed in the
'rivers of bleſſings which God hath plentiful-
'ly poured forth among us: Now if we come
'where the waves of affliction do but a little
'more than ordinarily ariſe, we begin to have
'our ſouls almoſt carried down with fears and
'griefs; yea the natural man if not counter-
'powred by the Spirit of God, will be ready
'to entertain murmuring and repining thoughts
'againſt God himſelf. Whereas, if all our life
'had been a pilgrimage full of ſorrows and af-
'flictions (as we deſerved) and had but rare-
'ly been intermingled with comforts, we
'ſhould have been more fitted to bear afflicti-
'ons. Thus it is naturally: but we ought to
'counter-work againſt the ſtream of nature by
'a new principle wrought in us, and whatſo-
'ever nature doth err in, grace is to recti-
'fie. And they upon whom grace is beſtowed
'ought to ſet grace on work. For wherefore
'is grace beſtowed unleſs that it ſhould act in
'us; It hath pleaſed the Lord to make a
'breach in your family. There where the knot
'is faſteſt tied; when it is diſſolved the change
'becomes greateſt and the grief is the more in-

'larged.

'larged. *So that herein you who are* moſt moved are moſt to be excuſed and comfort-'ed, the ſtrength of a Mothers affections I believe none but Mothers know, and greateſt affections when they are diſturbed breed the greateſt grief. But when afflictions come upon us what will be our duty? Shall we then give our ſelves up to be carried away with the grieving paſſions? Shall we becauſe of one affliction, cauſe our ſouls to walk *in ſadneſs all our days, and drive away all the light of comfort from our eyes* by cauſing our ſouls to be obſcured under the ſhades of melancholy? Shall we quarrel with our Maker and call the wiſe righteous Judge to our bar? Doth he not puniſh us leſs than we deſerve? Is there not mercy and truth in all his diſpenſations? Shall we by continual ſorrow add affliction to affliction and ſo become our own tormentors? Are we not rather under afflictions to ſee if any way we may find a glimpſe of Gods love ſhining in towards us, and ſo to raiſe up our ſouls nearer God. Is there not enough in God and the Holy Scriptures to bear up our Spirits under any afflictions, let them be never ſo great. What do you ſay to that word; who is there among you that feareth the Lord, and that obeyeth the voice of his ſervant that walketh in darkneſs and ſeeth no light, let him truſt in the name of the Lord and ſtay himſelf upon his God? Though all earthly comforts were fled away, and though you could

"see no light from any of these things below;
"yet if you look upward to God in Christ there
"is comfort to be found, there is light to be
"espied; yea a great and glorious light, which
"if we can rightly discern, it would put out the
"light of all lower comforts, and cause them
"to be vilely accounted of. But alas! alas!
"those heavenly comforts though they are in
"themselves so precious, and if really and sen-
"sibly felt able to raise a mans soul from Earth,
"yea from Hell to the foretast of Heaven it self,
"yet for want of a spiritual sense they are by
"most of the world undervalued, slighted, and
"thought to be but fancies. Nay let me speak
"freely: Christians themselves and those that
"we have cause to hope are men of another
"world and truly born again, yet for want of
"a spiritual quickness in this spiritual sight and
"sense, these comforts are too lowly and meanly
"esteemed of.

"It is a spiritual sense that inableth a Christi-
"an to behold a glorious lustre and beauty in
"invisibles, and raiseth the soul up to the gate
"of Heaven it self, and when he is there how
"can he choose but look down with a holy
"slighting and contempt upon the sweetest of
"all earthly injoyments? How can he choose
"but think all creature comforts but small,
"compared with one look of love from Christ?
"This heavenly comfort was that which *David*
"did so much desire. Lord lift up the light of
"thy countenance upon me was the language of

"his

"his ſoul, and when this was come, how was his
"heart inlarged? Thou haſt put joy and gladneſs
"in my heart more than in the time when their
"Corn and Wine increaſed. He then that in
"afflictions would find comfort, muſt ſtrive to
"ſee ſpiritual comforts to be the greateſt, even
"that comfort which is from God, in the face
"of Jeſus Chriſt; this, this will be a cordial,
"this will be as marrow and fatneſs to the ſoul.
"They that have intereſt in Chriſt, what need
"they be moved and diſcomfited with any
"worldly trouble? Is not Chriſt better than
"ten Children, is not his loving-kindneſs better
"than life? Is not all the world a ſhadow com-
"pared with one quarter of an hours injoyment
"of him, even on this ſide of glory in ſome of
"his own Ordinances. O therefore ſtrive to
"get your intereſt in this comfort ſecured and
"then all's well. He that hath Chriſt hath all
"things. If God be reconciled to you through
"him, then he will with-hold no good thing
"from you.

"We poor fooliſh creatures do ſcarce know
"what is good for our ſelves, but it's no ſmall
"incouragement to the people of God that
"Wiſdom it ſelf takes care of them, and one
"that loves them better than they love them-
"ſelves *look after them: and he hath given*
"*his promiſe for it*, that all ſhall work together
"for their good. And what better foundation
"of comfort can there be in the whole world
"than this! Why may you not then ſay with

"the

'the Psalmist, why art thou cast down, O my 'soul, and why art thou disquieted within me, 'hope in God. *Let not your soul sink under 'afflictions, for what reason have you to be dis-'comfited under them. Can you gather from 'thence, that the Lord doth not love you? No 'surely, but rather the contrary, for whom the* 'Lord loveth he chasteneth, and scourgeth eve-'ry Son whom he receiveth; What Son is he 'whom the Father chasteneth not? Wherefore 'lift up the hands which hang down, and the 'feeble knees,

Let this serve as a remedy against excessive grief, Get your love to God increased, which if you do, the love of all other things will wax cold. And if you have given God your heart, you will give him leave to take what he will that is yours, and what he hath you will judge rather well kept than lost.

Remember that Scripture, and let it have its due impression upon your spirit; *He that loves Father or Mother, Brother or Sister, yea, or Children more than me, is not worthy of me.* O labour to have your affections therefore more raised up to him who is most worthy of them, let him have the uppermost and greatest room in your heart, and let your love to all other things be placed in subjection to your love of God, be ruled by it, and directed to it. Be our earthly afflictions never so great, yet let this love to God poise our souls so, that they may not be overweighed with grief on the one side,

or

or ſtupidneſs on the other ſide. Again, let our ſouls be awed by that glorious power and omnipotency of God, who is able to do any thing, and who will do whatſoever pleaſeth him both in Heaven, and in Earth; at whoſe word and for whoſe glory all things that are were made. And what are we poor creatures that we ſhould dare to entertain any hard thought of this God! 'Tis dangerous contending with God! Let us learn that great Leſſon of reſigning up our ſelves and all we have to God; let us put our ſelves as Inſtruments into the hands of the Lord to do what he pleaſeth with us, and let us remember that it was our promiſe and covenant with God to yield our ſelves up to him, and to be wholly at his diſpoſal. The ſoul is then in a ſweet frame when it can *cordially ſay, it is the Lord, let him do what ſeemeth good in his eyes. Not my will, but thine be done.* Again, let us know, that though we cannot always ſee into the reaſonableneſs of the ways of God, (for his ways are often in the thick Cloud, and our weak eyes cannot look into thoſe depths in which he walketh) yet all the ways of God are juſt, holy and good. Let us therefore have a care of ſo much as moving, much more of entertaining any unworthy thoughts againſt God. But let us ſubmit willingly to the yoak which he is pleaſed to lay upon us, leſt he break us with his terrible judgments. And now it hath ſeemed good to God to lay this ſtroak upon you, I pray labour rightly to improve it, and

let

let this tryal prepare you for greater. And seeing the uncertainty of all worldly things, endeavour with all your might to get your heart above them; and I beseech the Lord who is the great Physician of souls, and knows how to apply a salve to every sore of his, to comfort you with his spiritual comforts, that he would favourably shine upon you, and receive you into a nearer union and communion with himself. Into his hands I commit you, with him I leave you praying that he would make up all in himself.

He was an excellent example to his younger Brethren; and his wise instructions, and holy practices, did not a little influence them. He was a prudent Counseller, and an Assistant that could not well be spared to his Eldest Brother: who was not a little sensible of that personal worth that was in his younger Brother, whom he would prefer before himself, as one whom he judged God had honored with far greater parts, graces, and experiences than himself. The younger also did as humbly and heartily respect and honour him, as a serious Christian, a Minister, and his Elder Brother, who had obliged him with more than ordinary kindness.

When he was but young, yet he began to be taken notice of by Ancient Ministers and Christians; though his modesty was so great, that his huge parts were not a little obscured thereby; and his vast worth was so ballasted with humility, that he made no great noise in the world,

and

and moſt were ignorant of his ſingular worth. A wiſe man that was intimately acquainted with him, would ſay of him, that he was like deep waters that were moſt ſtill, a man of hidden excellency. There were few that knew how cloſe he walked with God, and at what high rate he lived, and how great a trade he drove for the riches of that other world: All which he laboured, as much as might be, to conceal.

## CHAP. VII

*His return to Kings Colledge after his Fathers death. His holy projects for Chriſt and Souls.*

WHen his Father was dead, he returned again to *Kings Colledge*, and was a Member of a ſecret *Cabal*, which began to carry on noble projects for Chriſt and ſouls, and to plot how they might beſt improve their gifts and graces ſo, as that they might be moſt ſerviceable to God and their Generation. Their cuſtom was frequently to meet together, to pray and to communicate *ſtudies* and *experiences*, and to handle ſome *queſtion* of *Divinity*, or in ſome *Scholaſtick* way to exerciſe the gifts which God had given them. Some of this company did degenerate, but others lived to let the world underſtand, that what they did was from a *vital principle*: Amongſt whom, this young man was one of the *leaſt*; who had a deſign

design upon some of the *Juniors* to ingage them if possible before they were insnared by wicked company, when they came fresh from *School*. After some time, most of his dear Companions were *transplanted* either into Gentlemens Families or Livings; and this Mr. *Janeway*, being one of the youngest, was, for a while, left alone in the *Colledge*. But he wanting the comfortable diversion of suitable godly society, fixed so intensely upon his Studies, that he soon gave such a wound to his bodily constitution, that it could never be throughly healed.

## CHAP. VIII.

### *His departure from the Colledge, to live in Dr.* Cox's *family.*

After a while, Dr. *Cox* wanting a *Tutor* for his *Son* in his House, sent to the *Provost* of the *Colledge*, to make choice of a man of true worth for him: In answer to whose request, the *Provost* was pleased to send Mr. *Janeway*, who did neither shame him that preferred him, nor disappointed the expectations of him that entertained him; but, by his *diligence*, profound *learning*, and *success* in his undertaking, did not a little *oblige* the Relations of his *Pupil*. But his pains were so great, and his body so weak, that it could not long bear up under such *work*; so that he was forced to ask leave of the *Doctor*,

*Doctor*, to try whether the change of the Air might not contribute somewhat to the mending the temper of his body, which now began sensibly to decay.

Whilst he was in that Family, his carriage was so *sweet* and *obliging*, and his Conversation so *spiritual*, that it did not a little indear his presence to them: so that I question not but some of that Family will carry a sweet remembrance of him along with them to their graves, and I oft heard him owning the goodness of *God* to him, in the benefit that he got by the *graces* and *experiences* of some *Christians*, in, and relating to that Family, whose tender love to him he did gratefully *resent* upon his *Death-bed*.

## CHAP. IX.

### *His Retire into the Country; and His first Sickness.*

HE now leaves the *Doctors* House, and retires himself into the Country, to his Mother and Eldest Brother, who did not spare to use their utmost diligence and tenderness to recruit the decays of Nature, but hard study, frequent and earnest prayers, and long and intense Meditations, had so ruinated this frail Tabernacle, that it could not be fully repaired: yet, by *Gods blessing* upon care, and art, it was underpropped for some time.

Whilst

Whilst he was in this declining condition, in which he could have little hopes of life, he was so far from being affrighted, that he received the sentence of death in himself with great joy, and wrote to his dearest Relations to dispose them to a patient compliance with such a Dispensation as might separate him and them for a while: And to wean their affections from him, he solemnly professed, that as for himself he was ashamed to desire and pray for life. *Oh*, saith he, *Is there any thing here more desirable than the injoyment of Christ? Can I expect any thing below, comparable to that blessed Vision! O, that Crown! that Rest which remains for the People of God! and (blessed be God) I can say, I know it is mine. I know that when this Tabernacle of Clay shall be dissolved, that I have a house not made with hands; and therefore I groan, not to be uncloathed, but to be cloathed upon with Christ. To me to live is Christ, and to die is gain.*

*I can now through infinite mercy speak in the Apostles language, [I have fought the good fight, henceforth there is laid up for me a Crown incorruptible, that fadeth not away.]*

When he perceived one of his nearest Relations distressed at the apprehension of his *death*, he charged him not to pray for his *life*, except it were purely with a respect to the *glory* of *God*. *I wish* (said he) *I beg you, to keep your minds in a submissive frame to the will of God concerning me.* The Lord take you nearer

to

to himself, that you may *walk with him*; *to whom if I go before, I hope you will follow after.* Yet after this, he was through mercy finely recovered, and his friends were not without some hopes of his living to be eminently instrumental for Gods Glory in his Generation.

After he was recovered in some measure, he fell again to his former practice of engaging deeply in the secret and great duties of Religion which he constantly practised (except when God discharged him by sickness:) secret prayer, at least three times a day, sometimes seven times, yea more: besides Family and Colledge-duties, which were before hinted, he set apart an hour every day for set and solemn Meditation; which duty he found unspeakable to improve his graces, and to make no small addition to his comforts: His time for that duty was most commonly in the evening, when he usually walked into the field, if the weather would permit; if not, he retired into the Church, or any empty solitary room. Where (observing his constant practice, that, if possible, I might be acquainted with the reason of his retiredness) I once hid my self, that I might take the more exact notice of the intercourse that I judged was kept up between him and God. But, O what a spectacle did I see! Surely, a man walking with God, conversing intimately with his Maker, and maintaining a holy familiarity with the great *Jehovah*. Methought I saw one talking with God; methoughts, I

ſaw a ſpiritual Merchant in an heavenly Exchange, driving a rich trade for the treaſures of the other world. O what a glorious ſight it was! Methinks, I ſee him ſtill; how ſweetly did his face ſhine! O, with what a lovely countenance did he walk up and down, his lips going, his body oft reaching up, as if he would have taken his flight into Heaven! His looks, ſmiles, and every motion ſpake him to be upon the very Confines of Glory. Oh, had one but known what he was then feeding on! Sure, he had *meat to eat which the world knew not of*! Did we but know how welcom God made him when he brought him into his Banqueting-houſe. That which one might eaſily perceive his heart to be moſt fixed upon, was, the infinite love of God in Chriſt to the poor loſt Sons and Daughters of *Adam*. What elſe meant his high expreſſions? What elſe did his own words to a dear friend ſignifie, but an extraordinary ſenſe of the freeneſs, fulneſs, and duration of that love. To uſe his own words, *God* (ſaith he) *holds mine eyes moſt upon his Goodneſs, his unmeaſurable Goodneſs, and the Promiſes which are moſt ſure, and firm in Chriſt. His love to us is greater, ſurer, fuller than ours to our ſelves. For when we loved our ſelves ſo as to deſtroy our ſelves, he loved us ſo as to ſave us.*

CHAP,

## CHAP. X.

### *His Exhortations to some of his Friends.*

AND that he might ingage others in more ardent affections to God, he put words into their mouths; *Let us then* (saith he) *behold Him, till our hearts desire, till our very souls are drawn out after him, till we are brought to acquaintance, intimacy, delight in him*! O that he would love me, O that I might love him! O blessed are they that know him, and are known of him! It is good for me to draw near to God. *A day in his Court is better than a thousand elsewhere*; *My soul longeth, yea fainteth for the Courts of the Lord, my heart and my flesh cryeth out for the living God.* Oh that I were received into converse with him, that I might hear his voice, and see his countenance! For, *His voice is sweet, and his countenance is comely!* Oh that I might communicate my self to God, and that he would give himself to me! O that I might love him! That I were *sick of love*, that I might die in love! That I might lose my self in his love, as a small drop in the unfathomable depth of his love! That I might dwell in his eternal love! O (saith he to a dear friend under some fears as to his state) stand still and wonder, behold his love and admire; now, if never yet, consider

what thou canſt diſcover in this precious Jeſus. Canſt thou not ſee ſo much till thou canſt ſee no more; not becauſe of its ſhortneſs, but becauſe of thy darkneſs?

Here's a Sea; fling thy ſelf into it, and thou ſhalt be compaſſed with the height, and depth, and breadth, and length of love, and be filled with all the fulneſs of God. Is not this enough? What wouldſt thou have more? Fling away all beſides God, God is portion enough, and the only proper portion of the Soul. Haſt thou not taſted, haſt thou not known, that his love is better then wine? Haſt thou not ſmelt the ſavour of his precious oyntments, for which the Virgins love him? This, this is He who is altogether lovely. And while I write, my heart doth burn, my ſoul is on fire, I am ſick of love.

Dear ſoul, come near and look upon his face, and ſee whether thou canſt chuſe but love him. Fall upon him, imbrace him, give him thy deareſt, choiceſt love; all's too little for him: let Faith and love kiſs him; you ſhall be no more bold than welcom. Fix thine eyes again and again upon him, and look upon his lovely ſweet and Royal face; till thou art taken with this Beautiful Perſon, who hath not his Fellow upon the Earth, his Equal among the Angels. Come near, ſtill contemplate his Excellency, review each part, and thou wilt find him to be made up of love; wind thy affections about him, bind thy ſoul to him with the cords of love. Thus ſhalt thou find a new life to animate thy

ſoul

ſoul; thou ſhalt then feel a new warmth to melt thy heart; a divine fire to burn up corruption, and to break forth into a flame of heavenly love. Dwell in this love, and thou ſhalt dwell in God, and God in thee. But now, me-thinks, I ſee you almoſt all in tears becauſe thou feeleſt not ſuch workings of love towards God. Weep on ſtill; for, Love hath *tears* as well as *grief*: and tears of love ſhall be kept in his bottle, as well as they; yea, they ſhall be as pretious jewels, and as an excellent ornament. Haſt thou felt ſuch meltings of loving-grief? Know, that they are no other than the ſtreams of Chriſts love flowing to you, and through you, and from you to Him again. And thus is Chriſt delighted in beholding of his own beauties, in his Spouſes eye.

I have prayed for a bleſſing for you, and on theſe related to you, and if they prove of any power by the ſpirit of God to you, it will be matter of joy and praiſe. By your dear friend, *John Janeway*.

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## CHAP. XI.

### *His Temptations from Satan*

THus, you have a taſt of his ſpirit, and may perceive what it was that he had his heart moſt ſet upon, and what kept his graces in ſuch vigor and activity, and how deſirous he was

that others ſhould be ſharers with him in this mercy: Yet, for all this, he had his gloomy days, and the Sun was ſometimes over-caſt, his ſweets were ſometimes imbittered with dreadful and horrid temptations. The Devil ſhot his poyſonous Arrows at him; yet, through the Captain of his Salvation, he came more than a Conqueror out of the Field. He was, with *Paul*, many times *lifted up into the third Heavens, and ſaw and heard things unutterable*: but, *leſt he ſhould be exalted above meaſure there was a Meſſenger of Satan ſent to buffet him.*

It would make a Chriſtians heart even ake to hear and read what ſtrange tempations this gracious Soul was exerciſed with. But he was well-armed for ſuch a conflict, having on the Shield of Faith, whereby he quenched the fiery darts of that wicked One: yet, this fight coſt him the ſweating of his very body for agonies of Spirit; and tears and ſtrong crys to Heaven for freſh help. As for himſelf, he was wont to take an Arrow out of Gods Quiver, and diſcharge it by Faith and Prayer, for the diſcomfiture of his violent Enemy who at laſt was fain to fly.

Theſe temptations and conflicts with Satan did not a little help him afterwards in his dealing with one that was ſorely afflicted with temptations of the like nature. And becauſe I judge it of ſingular uſe to tempted ones, and find very many of late to be exerciſed in this kind, I ſhall inſert a Letter of his, ſuitable to all Chriſtians in the like caſe.

*A Letter of Mr.* John Janeways.

*Dear Friend,*

YOur Letters are bitter in the mouth, but ſweet in the belly; they contain matter of joy, under a diſmal aſpect: they are good news, brought by a meſſenger in mourning: I had rather hear of that which is matter of ſubſtantial real joy, though mixed with many ſighs, and interrupted with many groans and ſobs; than of that laughter, in the midſt of which the heart is ſad.

'You ſay that you are troubled with blaſphemous thoughts: ſo then, though they are blaſphemous, yet they are your trouble; and thoughts they are too, and that neither ſent for, nor welcom; and ſo are not aſſented to in your mind. What then, ſhall we think of them? If they were of your own production, your heart would be delighted in its own iſſue: but you do nothing leſs. Sure then, they are the injections of that wicked one, who is the Accuſer of the Brethren, and the diſturber of the peace of the people of God. But doth Satan uſe to imploy thoſe weapons but againſt thoſe that he is in ſome fear of loſing? He is not wont to aſſault and fight againſt his ſureſt Friends in this manner. Thoſe that he hath faſt in his own poſſeſſion, he leads on, as ſoftly and quietly as he can; fearing leſt ſuch

'disturbance should make them look about 'them, and so they should awake, and see their 'danger: But as for those that have in some 'measure escaped his snares, he follows them 'hard, with all the discouragements he can. 'Surely, these things can be no other but a bit-'ter relish of those things, which you know to 'be bitter after that you have tasted the honey 'and the honey-comb; after you have seen how 'good the Lord is. What then shall I call these 'motions of your mind? They are the Souls 'loathing the morsels which Satan would have 'it to swallow down; yea, they are the souls 'striving with Satan, whilst he would ravish 'the Spouse of Jesus: And let the enemy of all 'goodness know, that he shall e're long pay 'dearly for such attemps. But you will say, 'If these horrible thoughts be not your sin, yet 'they are your trouble and misery, and you de-'sire to be freed from them; and the most loyal 'and loving Spouse, had rather be delivered 'from those assaults. But you will ask, How 'shall I get free from them? *First*, See that 'you possess your soul in patience; and know 'this, that God hath an over-ruling hand in all 'this: and wait upon him, for he can and will 'bring forth good out of all this seeming evil. 'At present you are in the dark and see no 'light: yet, *Trust in the Lord and stay your 'self upon your God.* Can Christ forget the 'purchase of his own blood, the price of his 'soul, those whom he hath so intimately indea-

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'red to himself? *Can a Mother forget her ſuck-*
'*ing Child?* Yet, *God cannot forget his.* God
'hath loving and gracious intents in all this, and
'his bowels yearn towards his. Yea, our Sa-
'viour ſuffers with us, through his ardent love
'by ſympathy, as well as he hath ſuffered for
'us. But, for your being berid of theſe thoughts,
'you know who hath all power in his hand, who
'doth imploy this power in a way of love to-
'wards his. This power is made yours through
'the prayer of faith: But for your own work,
'do this.

'*Firſt*, Let not ſuch thoughts have any time
'of abode in your mind, but turn them out with
'all the loathing and abhorrence you can; but
'not with ſo much trouble and diſturbance of
'mind as I believe you do. For by this the
'Devil is pleaſed, and he makes you your own
'Tormentor.

'*Secondly*, Always then divert your thoughts
'to ſome good thing, and let thoſe very injecti-
'ons be conſtantly the occaſion of your more
'ſpiritual Meditation. Think the quite con-
'trary, or fall a praying with earneſtneſs;
'and the Devil will be weary if he find his
'deſigns thus broken, and that thoſe ſparks of
'Hell (which he ſtruck into the ſoul to kindle
'and inflame corruption,) do put warmth into
'grace, and ſet Faith and Prayer a working;
'when he perceives, that what he intended
'as water to cool your love to God, proves
'like oyl to make it flame the more vehement-

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'ly; he will be discouraged. Thus resist him, 'and he will flee from you.

'*Thirdly*, Consider that this is no new thing: 'For, We are not in this ignorant of Satan's 'wiles, that, if any Soul hath escaped out of 'the chains of darkness, if he will have Heaven, 'he shall have it with as much trouble, as the 'Devil can lay on; and, if he and his had their 'wills, no good man should have one peaceable 'hour: But, blessed be God for his everlasting 'and unchangeable love to his, that the Devil 'cannot pluck us out of those Almighty arms, 'with which he doth imbrace his dear Chil-'dren.

'Dear heart, my prayer for thee, is, That 'God would give thee the peaceable fruit of 'righteousness, after all thy afflictions, and that 'thou maist come out of these trials, refin'd and 'purified, and more fit for thy Masters use; 'having this the end of all, to purge away thy 'dross, and take away thy sin.

'Thus hoping that at the length, God will 'turn thy mourning into joy, thy trouble into 'triumph, and all thy sorrows into a sure and 'stable peace; I leave you with him, and rest,

Yours in our dear Lord,

*John Janeway*,

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He was much afraid of any decays in grace, of apoſtacy; yea, of flatneſs of ſpirit, either in himſelf or others: and if he ſuſpected any thing of this nature in his neareſt relations, he would do what he could poſſibly, to recover them out of the ſnares of Satan, and to quicken them to higher and more noble vigorous ſpiritual acts of religion. He laboured to maintain a conſtant tenderneſs and ſenſibility upon his heart; and to take notice of the leaſt departure of his Soul from God, or Gods abſenting of Himſelf from the Soul, (which was an expreſſion that was much in his mouth.) He had a godly jealouſie over his Brothers: One of which was awakened by his ſerious and particular application of himſelf to him, when he was about eleven years old: But he knew, that Conviction and Converſion are two things, and that many are ſomewhat affected by a warm exhortation, who quickly wear off thoſe impreſſions, and return to their former trifling with God, and neglect of their ſouls. Wherefore, he deſired to carry on the work that he had ſome hopes was well begun: He laboured to build ſure, and build up; that he might be rooted and grounded in the Faith ſtedfaſt and unmoveable always abounding in the work of the Lord. Wherefore he followed him, not only with private warnings, and frequent pathetical counſels and directions, but with Letters, one of which ſpoke in this Language.

*Another*

*Another of his Letters of Private warning and Pathetical Counsel.*

'YOU live in a place where strict and close 'walking with God hath few or no ex-'amples, and most are apt to be like their 'company; and Gods own Children are too 'apt to forget their first love: Our hearts are 'apt to be careless and to neglect our watch: 'We are ready to grow formal in duty, or less 'spiritual; and then, it may be, less frequent: 'And Conscience is put off with some poor ex-'cuse: And thus Religion withers, and one 'that seemed once a Zealot may come to be a 'Laodicean; and some that looked once as if 'they were eminent Saints, may fall to just no-'thing. It's too common, *To have a name to 'be alive and yet to be dead:* Read this, and 'tremble lest it should be your case. When 'we are lazy and asleep, our Adversary is a-'wake: When we are slothful and negligent, 'then he is diligent. I consider your age, I 'know where you dwell, I am not unacquainted 'with your temptations. Wherefore I cannot 'but be afraid of you, lest by both inward and 'outward fire, the bush be singed; though, if 'God be in it, it cannot be burnt up.

'Give me leave to be in some measure fear-'ful of you, and jealous over you; and to mind 'you of what you know already: Principles

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'of civility will be but as broken reeds to ſtay 'our ſouls upon, without thoſe higher princi- 'ples which are planted in the ſoul, by the work- 'ing of the ſpirit of God. Oh, remember what 'meltings ſometimes you have had; remem- 'ber, how ſolicitouſly you did inquire after 'Chriſt, how earneſtly you ſeemed to *ask 'the way to* Zion *with your face thitherward.* Oh 'take heed of loſing thoſe impreſſions you once 'had; take not up with a ſlight work. True 'converſion is a great thing, and another kind 'of buſineſs than moſt of the world take it to 'be. Oh therefore, be not ſatisfied with ſome 'convictions, taking them for converſion; 'much leſs with reſting in a formal lifeleſs pro- 'feſſion.

'There is ſuch a thing as being almoſt a Chri- 'ſtian; nay, as drawing back unto perdition: 'And ſome that are not far from the Kingdom 'of Heaven, may never come there. Beware 'leſt you loſe the reward: The promiſe is made 'to him that holdeth faſt, and holdeth out un- 'to the end and overcometh.

'Labour to forget what is behind and to 'preſs forwards towards things that are before. 'He that is contented with juſt grace enough 'to get to Heaven, and eſcape Hell, and deſires 'no more, may be ſure he hath none at all; 'and is far from being made Partaker of the Di- 'vine Nature. Labour to know what it is to 'converſe with God; ſtrive to do every thing 'as in his preſence; deſign Him in all; act

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'as one that ſtands within ſight of the Grave 'and Eternity. I ſay again, do what you do, as if 'you were ſure God ſtood by and looked upon 'you, and exactly obſerved and recorded every 'thought word and action; and you may very 'well ſuppoſe that, which cannot be otherwiſe.

'Let's awake, and fall to our work in good 'earneſt: Heaven or Hell are before us, and 'death behind us. What do we mean to ſleep! 'Dulneſs in Gods ſervice is very uncomforta-'ble, and at the beſt will coſt us dear: And, to 'be contented with ſuch a frame, is a certain 'ſymptom of a hypocrite. Oh, how will ſuch 'tremble, when God ſhall call them to give an 'account of their ſtewardſhip; and tell them, '*They may no longer be ſtewards.* Should they 'fall ſick, and the Devil and Conſcience fall up-'on them, what inconceiveable perplexity 'would they then be in!

'Oh, live more upon inviſibles and let the 'thoughts of their excellency put life into your 'performances. You muſt be contented to be 'laughed at for preciſeneſs and ſingularity. A 'Chriſtians walking is not with men but with 'God; and he hath great cauſe to ſuſpect his 'love to God, who doth not delight more in 'converſing with God and being conformed to 'Him than in converſing with the World, and 'being conformed to it.

'How can the love of God dwell in that 'man, who liveth without God in the world? with-

'without both continual walking with him in 'his whole converſation, and thoſe more pecu-'liar viſits of him in prayer, meditation, ſpi-'ritual ejaculations, and other duties of Reli-'gion; and the workings of faith, love, holy 'deſires, delight, joy and ſpiritual ſorrow in 'them! Think not, that our walking with God 'cannot conſiſt with worldly buſineſs: Yes, but 'Religion makes us ſpiritual in common actions 'and there is not any action in a mans life, in 'which a man is not to labour to make it a Reli-'gious Act, by a looking to the Rule in it, and 'eying of Gods Glory; and thus, he may be 'ſaid to walk with God. To this we muſt in-'deavour to riſe, and never be content, till we 'reach to it, and if this ſeem tedious (as to de-'generate nature it will) we muſt know that we 'have ſo much of enmity againſt God ſtill re-'maining, and are under depravation and dark-'neſs, and know not our true happineſs: Such 'a Soul is ſick and it hath loſt its taſte, which 'doth not perceive an incomparable ſweetneſs 'in walking with God, without whom all things 'elſe under Heaven are gall and bitterneſs, and 'to be little valued by every true Chriſtian.

'But, We are all apt even at the worſt, to 'ſay, That we prefer God above all things; 'But we muſt know that we have very deceit-'ful hearts: And thoſe who, being inlightned, 'know for what high ends they ſhould act, and 'what a fearful condition even a hazard in our 'caſe,

'case is; these, I say, will not believe their 'own hearts without diligent search and good 'grounds.

'Rest not in any condition in which your se-'curity is not founded upon that sure bottom, 'the Lord Jesus Christ. Labour to attain to 'this, to love God for himself, and to have 'your heart naturalized and suited to spiritual 'things. Oh for a heart to rejoyce and work 'righteousness! Oh that we could do the Will 'of God with more activity, delight and con-'stancy! If we did know more of God, we 'should love him more; and then God would 'still reveal more of Himself to us, and then we 'should see more and more cause to love him, 'and wonder that we love him no more. Oh 'this, this is our happiness, To have a fuller 'sight of God, to be wrapped up, and filled 'with the love of Christ. Oh let my soul for 'ever be thus inployed! Lord, *whom have I 'in Heaven but thee, and there is none in 'Earth that I can desire in comparison of thee.*

You hear, what kind of language he spake; and you may easily perceive what it was that swallowed up his heart, and where his delight, treasure, and life was. Oh, How much do most of us who go for Christians, fall short of these things! And how vast a distance between his experience and ours! And what reason have we, to read these lines with blushing, and to

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blot the paper with tears? and to lay aside this Book a while, and to fall upon our faces before the Lord, and bemoan the cursed unsuitableness of our hearts unto God; and to bewail, that we do so little understand what this walking with God, and living by faith means! Oh, at what a rate do some Christians live! and how low, flat and dull, are others. His love to Christ, and Souls, made him very desirous *to spend, and be spent in the work of the Ministry*; accordingly he did comply with the first loud and clear Call to preach the everlasting Gospel; and though he was but about two and twenty years old, yet he came to that work like one that understood what kind of imployment Preaching was. He was a workman that needed not be ashamed, that was throughly furnished for every good Word and Work; one that was able to answer Gainsayers, one in whom *the Word of God dwelt richly*; one full of the spirit and power; one that hated sin with a perfect hatred, and loved holiness with all his soul; in whom religion in its beauty did shine; one that knew *the terrors of the Lord*, and knew how to beseech sinners *in Christs stead to be reconciled unto God*: one that was *a Son of thunder*, and *a Son of consolation*. In a word, I may speak that of him which *Paul* spake of *Timothy*, that, *I knew none like-minded, that did naturally care for souls*. And had he lived to have preached often, Oh what use might such a man have been of

in his generation! One, in whom learning and holineſs did as it were ſtrive which ſhould excel. He never preached publickly but twice, and then he came to it, as if he had been uſed to that work forty years; delivering the Word of God with that power and majeſty, with that tenderneſs and compaſſion, with that readineſs and freedom, that it made his hearers almoſt amazed. He was led into the Myſtery of the Goſpel, and he ſpoke nothing to others but what was the language of his heart, and the fruit of great experience, and which one might eaſily perceive had no ſmall impreſſion firſt upon his own ſpirit.

His *firſt* and *laſt* Sermons they were upon Communion and intimate Converſe with God, out of *Job* 22. 21. A ſubject that few Chriſtians under Heaven were better able to manage than himſelf, and that ſcarce any could handle ſo feelingly as he: For, he did for ſome conſiderable time maintain ſuch an intimate familiarity with God, that he ſeemed to converſe with Him, as one Friend doth converſe with another. This Text he made ſome entrance into, whilſt he was here: But the perfecting of his acquaintance with God, was a work fitter for another world.

He was one that kept an exact watch over his thoughts, words and actions, and made a review of all that paſſed him, at leaſt once a day, in a ſolemn manner. He kept a *Diary*, in which he did write down every evening what

what the frame of his spirit had been all the day long, especially in every duty. He took notice what incomes and profit he received, in his spiritual traffique; what returns from that far-country; what answers of prayer, what deadness and flatness, and what observeable providences did present themselves, and the substance of what he had been doing; and any wandrings of thoughts, inordinancy in any passion; which, though the world could not discern, he could. It cannot be conceived by them which do not practise the same, to what a good account did this return! This made him to retain a grateful remembrance of mercy, and to live in a constant admiring and adoring of divine goodness; this brought him to a very intimate acquaintance with his own heart; this kept his spirit low and fitted him for freer communications from God; this made him more lively and active; this helped him to walk humbly with God; this made him speak more affectionately and experimentally to others of the things of God. And in a word, this left a sweet calm upon his spirits, because he every night made even his accounts; and if his sheets should prove his winding-sheet, it had been all one; For he could say, His work was done; so that death could not surprize him.

Could this Book [of his experiences, and register of his actions] have been read, it might have contributed much to the compleating of this discourse, and the quickning of some, and the

comforting of others, But these things being writen in Characters, the World hath lost that Jewel.

He studied the Scriptures much, and they were sweeter to him than his Food; And he had an excellent faculty in opening the mind of God in dark places.

In the latter part of his life he seemed quite swallowed up with the thoughts of Christ, Heaven, and Eternity; and the nearer he came to this, the more swift his motion was to it, and the more unmixed his designs for it; and he would much perswade others to an universal free respect to the glory of God in all things; and making Religion ones business, and not to mind these great things by the by.

## CHAP. XII.

### *Ministers not to carry on low designs.*

HE was not a little concerned about *Ministers*; that, above all men, they should take heed, lest they carried on poor low designs, instead of wholly eying of the interest of God, and souls. He judged, that to take up Preaching as a trade, was altogether inconsistent with the high spirit of a true Gospel-Minister: He desired, that those which seemed to be devoted to the Ministry, would be such, first, heartily to devote their All to God; and then that they

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ſhould indeavour to have a dear love to immortal ſouls.

He was very ready to debaſe himſelf, and humbly to acknowledge, what he found amiſs in himſelf, and laboured to amend himſelf, and others. 'This, ſaith he, I muſt ſeriouſly confeſs, that I muſt needs reproach my ſelf for deficiency in a Chriſtian ſpiritual remembrance 'of you (ſpeaking to a dear Friend,) and for 'a decay in a quick tender touch, as of other 'things, ſo of what relates to your ſelf in the 'ſpirituality of it. Not that I think not of you 'or of God; but that my thoughts of you, and 'ſpiritual things, are not ſo frequent, ſavoury 'and affectionate, as they ought to be.

'By this reflection you may eaſily perceive 'that I ſee farther in duty than I do in practice. 'The truth of it is, I gudge that thoughts and 'affections ſhould run out any whither freely, 'but to God. And what I now deſire for my 'ſelf, I deſire for you likewiſe, That God 'would ſweeten the Fountain, our Natures I 'mean, that every drop flowing from thence 'may ſavour of ſomething of God within. 'Thoughts are precious, affections are more 'precious, the beſt that we are worth; and 'when they flow in a wrong Chanel, all Gods 'precious diſpenſations towards us are loſt; 'all that God hath ſpent upon us, is loſt, and 'ſpent in vanity. I ſpeak this, out of a dear 'reſpect to your Soul, and Gods Honour,

'whom, I am loth, ſhould be a loſer by his 'kindneſſes. I know you have many objects, 'upon which you may be too apt to let out your 'dear affections. I ſay again, my jealouſie is, 'leſt (there being ſo many chanels wherein they 'may run) God loſe his due. I deſire there-'fore, in humility and tenderneſs, that this may 'be as a hint to you from the Spirit of God, to 'look inwards to the frame and diſpoſition of 'your Soul, and to make trial thereof, by the 'natural outgoings, of your affections, and then 'expoſtulate the caſe with your own Soul. If 'Chriſt have my warmeſt love, why is it thus 'with me? If God have my heart, why am I 'ſo thoughtful about the World? If I indeed 'love him beſt, how cometh it to paſs, that I 'find more ſtrong delightful conſtant actings of 'my affections towards my Relations, my ſelf, 'or any worldly thing, than I do after him? 'Oh the depth of the heart's deceitfulneſs!

'Dear and Honoured Friend, truſt not a 'ſurmiſal, truſt not to a ſlight view of your 'heart, or the firſt apprehenſions you may 'have of your ſelf; but go down into the ſe-'crets of your heart, try and fear, fear and 'try. An evidence is abundantly more worth 'than all the trouble that you can be at, in the 'acquiring of it: And the trouble, that there 'is good ground for, in an unevidenced ſtate 'is far greater than that which may ſeem to 'be in ſearching for it. Yea, to an awakened

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'ſoul, what is the trouble in clearing its evi-
'dences, but their ſenſe or fear of their not be-
'ing clear, and of the deceitfulneſs of their
'hearts. The reality of that evil, which ten-
'der ſouls ſo dread, doth lie in its full weight,
'(though not felt,) upon the drouſie ungrund-
'edly ſecure ſinner.

'I ſpeak in love; give me leave to remem-
'ber you of ſome touches that you had former-
'ly upon your ſpirit under the means of grace;
'remember, how much you were ſometimes
'affected under preaching. Did you never ſay,
'that theſe *Sermons upon hardneſs of heart*, ſoft-
'ned yours? Inquire I pray, whether thoſe con-
'victions which were then upon your heart, are
'not worn off, by the incumbrances of the
'world: If upon inquiry, you find that they
'are, it's high time for you to look about you,
'and repent, and not only to do your firſt works,
'but to ſtrive to outgo them.

'I have with grief, taken a review of the
'frame of my own Spirit, when I was at your
'houſe; and I have no ſmall ſenſe of the the di-
'ſtemper of my ſoul, whereby I was betray-
'ed to too great an indifference in the things
'of God; And, finding by ſad experience,
'that I was more apt (amongſt thoſe carnal
'comforts and affairs) to loſe that reliſh, and
'ſavour of divine things that I was wont to
'have; and thoſe delightful appearances of
'God which I was through rich grace, ac-

'quainted with, while I was more ſequeſtred 'from the world and earthly delights [not 'but that I find my heart at the beſt, under 'the higheſt advantages of cloſeſt communion, 'too unwilling to indeavour after, and main-'tain that gracious ſenſe and acknowledge-'ment of God which I would fain obtain un-'to:] I ſay, obſerving my own experiences, 'and knowing that your heart was ſomething 'a kin to mine, fearing leſt multiplicity of bu-'ſineſs ſhould expoſe you alſo to the ſame ha-'zard: Chriſtian compaſſion could not but put 'me upon arming of you againſt thoſe temp-'tations, to which your occaſions make you 'ſubject.

'The deſire of my ſoul for you is, That you 'may travel ſafely through a dangerous wilder-'neſs to a bleſſed *Canaan*; that you may quit 'your ſelf like a Chriſtain in the oppoſing 'and conquering all your Enemies; and at 'laſt, come triumphing out of the Field: And 'that you may behave your ſelf like a Pilgrim 'and ſtranger in a far Country, who are look-'ing for a City that hath Foundations: And 'that we may meet together, with loy at our 'Fathers Houſe, and ſit down with him in eter-'nal glory. Oh that word Glory is ſo weighty, 'if we did believe it, that it would make the 'greateſt diligence we can uſe to ſecure it ſeem 'light. Oh that far more exceeding and eternal 'weight of glory! Oh for more faith! Lord, in-'creaſe our faith, and then there would be no-

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'thing wanting to make us put forth the ut-
'moſt ſtrength of our ſoul, and to improve
'every moment of time, to catch hold of all
'advantages and to make uſe of all means poſ-
'ſible for the attainment of ſuch glorious ends.

'But, O theſe unbelieving hearts! let us join
'our complaints and let us all break forth into
'bitter lamentations over them. May not we
'with as good reaſon, as that diſtreſſed Father
'over his poſſeſſed Child, bring our hearts in-
'to the preſence of our Savour, and cry out
'with tears, and ſay that it is theſe unbelieving
'hearts, which ſometimes caſt us into the fire,
'and ſometimes into the water: Yea worſe,
'every time we forſake God, and prefer any
'thing before him, we part with life for death,
'with Heaven for Hell.

'Give me leave to come yet a little nearer to
'you: What an advantage would a full per-
'ſwaſion of the truth and excellencies of Goſpel
'diſcoveries bring to your ſoul, if you would
'but ſeriouſly, and with all your ſtrength,
'drive on true ſpiritual deſigns. Oh, how ea-
'ſily might you then go under all your bur-
'dens. If your care for the things of this
'world were but rightly ſubordinate to the
'things of eternity, how chearfully might you
'go on with your buſineſs! If you ſought *firſt*
'*the Kingdom of Heaven and the Righteouſneſs*
'*thereof*; then all other things would be ad-
'ded (ſo far as they are neceſſary or good for
'you.)

'Let

'Let me therefore at this time put you upon
'that duty of raising your mind from Earth to
'Heaven, from the Creature to the Creator,
'from the World to God. Indeed, it is a mat-
'ter of no small difficulty, to discover that
'disorder that is in our souls, when we are
'solicitous about temporary objects and im-
'ployments: But there are but few surer
'discoveries of it, than insensibility and not
'complaining of it. For when the soul is in-
'deed raised to spiritual objects, and to under-
'stand clearly its eternal interest; when it
'doth in good earnest take God for its portion,
'on, and prefer him above all, then it will
'quickly be sensible of the souls outgoings af-
'ter other objects, and even grudge that any
'time should be taken up in the pursuit of the
'Creature, and that any below God should be
'followed with earnest pleasure and constancy.
'It would have God have the best, and it would
'do nothing else but love, serve and injoy God.
'For my own part I cannot but wonder that
'God will give us leave to love him. Oh bles-
'sed goodness, Oh infinite condescension! Those
'that believingly seek him he is not ashamed to
'be called their God. I am sensible in some
'measure of your burdens, and indeed that
'must needs be a burden that keeps the soul
'from pursuing its chiefest good. My prayers
'for you are, that you may have such teachings
'from God as may make you understand how
'far heavenly things are more precious than
'earthly,

'earthly, and that you may with all your 'might, seek, mind and love that which hath 'most of true excellency in it, which hath the 'onely ground of real comfort here and of eter- 'nal happiness hereafter.

## CHAP. XIII.

### *His Love and Compassion to Souls.*

HE was full of pity and compassion to souls, and yet greatly grieved and ashamed that he did no more to express his sense of the worth of souls, and that his bowels did no more sensibly yern over them, whom he had just cause to fear, were in a Christless state. Though there were few of his Kindred and Relations, nay of his Neighbours and acquaintance but he did make a personal application to, either by letters or conference: Yet for all this, who more ready to cry out of want of love to souls, and unprofitableness to others in his generation, that he was no more full of compassion, and that he made no better improvement of all the visits that he made; in which we should not make carnal pleasure and recreation our end, but the imparting and receiving of some spiritual gift. This made him, after a considerable absence from a dear Friend, to groan out these complaints. 'God by his providence hath 'oft brought us together; but to how little

'pur-

'purpoſe, God and our Conſciences know. 'As for my part, I may juſtly bewail my bar-'renneſs. Oh, that I ſhould be of ſo little 'uſe where I come! Oh, that my tongue and 'heart ſhould be ſtill ſo unfruitful! I am rea-'dy to hope ſometimes, that, if it ſhould pleaſe 'God in his providence to bring us again toge-'ther, we may be more profitable one to ano-'ther.

'And this indeed makes me more deſirous of 'coming to you again, than any thing elſe, That 'I may do ſome good among you. Oh, how 'few ſtudy to advance the intereſt of Chriſt 'and the benefit of one anothers ſouls in their 'viſits, as they ſhould and might do! I am not 'able, at preſent, to order my affairs ſo as to 'come comfortably over to you; but I hope, 'e're long, the Lord will give me leave to ſee 'you, and be refreſhed by you: I deſire to ſup-'ply my abſence by this ſure token of my re-'membrance of you; and alſo that I might 'have an opportunity for that which we ought 'to eye moſt in the injoyment of one anothers 'ſociety. But I have found, that partly becauſe 'of the narrowneſs of my heart, not being in-'larged to bring forth into act what I have 'greatly deſired, partly becauſe of the malice 'of the enemy of our ſouls, who indeavours all 'that poſſible he can, to lay ſtumbling blocks 'in our way to real union and nearer acquain-'tance with God and Chriſtian communion; 'from theſe, and other cauſes, it is, that I

'have

'have been too little beneficial to you for-
'merly.

'It may be, I may write that with freedom,
'which in presence I should not have spoken.
'I shall take occasion from your desire of my
'presence with you to look higher to the de-
'sires of our souls to be in conjunction and
'communion with the highest good, who fills
'up all relations to our souls; who is our Fa-
'ther, our Husband, our Friend, our God; yea
'our All in All. But when I say, He is All in
'All, I mean more than that which we count All:
'For every one doth confess, that it is God a-
'lone that doth bless all other things to us, and
'that it is not out of the nature of those things
'that we injoy, that they are blessings; but it is
'God which makes them comforts to us. And
'thus God is to be acknowledged *All in All*,
'*common injoyment*!

'But, besides this, God is something to the
'soul, which he is by himself, and not in the
'mediation of the Creatures; where God is as
'a portion, and lived upon as our true happi-
'ness: He is not only the complement of other
'things, but He himself is the souls sufficiency.
'I am a little obscure, I desire to be plainer, I
'mean, that through the dispensation of the Go-
'spel, God is to be lived upon, delighted in
'and chosen before all: For, for this very end,
'hath Christ appeared, that he might make
'God approachable by man, and that we who
'are afar off, may be made nigh.

'There

'There is a nearneſs to God which we are
'not only allowed but called to in the loving
'diſpenſations of the Goſpel, ſo that now we
'are not to be ſtrangers any longer, but friends;
'we are to have fellowſhip and communion
'with God. Why do not our hearts even
'leap for joy, why do not our ſouls triumph
'in theſe diſcoveries of love? Even becauſe we
'know not the greatneſs of our privileges,
'the highneſs of our calling, the excellency of
'our advancement, the bleſſedneſs of this life,
'the ſweetneſs of theſe imployments, the ſa-
'tisfaction of theſe injoyments, the comfort of
'this heavenly life, the delights of this commu-
'nion with God. We know not the things
'which belong to our peace: And thus when
'God calls us to that which he ſent his Son
'for, when Chriſt offers us that which coſt him
'ſo dear; we with the greateſt unworthineſs,
'vileſt ingratitude, refuſe, ſlight and contemn
'it. What think we, doth it not go even to the
'heart of Chriſt; and (to ſpeak after the man-
'ner of men) doth it not grieve him to the ſoul,
'to behold his greateſt love ſcorned, and the end
'of his agony to be more vilely accounted of
'than the baſeſt of our luſts?

'Let us therefore according to that high cal-
'ling wherewith we are called, enter into a
'more intimate acquaintance with God, and as
'we find our ſouls acting naturally towards
'thoſe things, which are naturally dear to us; ſo
'let us ſtrive to lighten our ſpiritual affections,

'We

'We are very apt to look upon duties as burdens rather than privileges and seasons of injoying the greatest refreshments; but these apprehensions are very low and earthly. Oh, that we could at length set our selves to live a spiritual life, to walk with God, and out of a new nature, to savour and relish those things which are above! Could we but really, intensely, believeingly desire that which is real happiness, and the Heaven of Heaven, union and communion with God; these desires would bring some comfort.

'As for me, you must give me allowance to get my affections more emptied into God; though it be with a diminution of love to you; and blessed will that day be, when all love will be fully swallowed up into God. But spiritual love doth not destroy natural affections, or relative obligations, but perfect and rectifie them: And so I may, giving up my self to God, be still yours.

## CHAP. XIV.

*His trouble at the Barrenness of Christians.*

HE was not a little troubled at the barrenness of Christians in their discourse, and their not improving their society for the quickning and warming of their hearts; the expence of precious time unaccountably, the ill manage-

managements of visits, and the impertinency of their talk, he oft reflected upon with a holy indignation. It vext him to the soul, to see what prizes sometimes were put into the hands of Christians, and how little skil and will they had to improve them, for the building up of one another in the most holy faith: And that they who should be incouraging of one another in the way to *Zion*, communicating of experiences, and talking of their Country, and of the Glory of that Kingdom which the Saints are Heirs of, could satisfie themselves with empty common vain stuff; as if Christ, Heaven and Eternity were not things of as great worth as any thing else, that usually sounds in the ears and comes from the lips of Professors. That the folly of common discourse among Christians might appear more, and that he might discover how little such language did become those that profess themselves *Israelites*, and that say, they are *Jews*: He once sat down silent and took out his Pen and Ink, and wrote down in short-hand the discourses that passed for some time together, amongst those which pretended to more than common understanding in the things of God: And after a while he took his paper and read it to them, and asked them whether such talk was such as they would be willing God should record. This he did, that he might shame them out of that usual unobserved and unlamented unprofitable communication and fruitless squandring away that ineſtimable Jewel,

*Opportunity.*

*Opportunity. Oh, to ſpend an hour or two together, and to hear ſcarce a word for Chriſt, or that ſpeaks peoples hearts in love with holineſs: Is not this writing a brave rational divine diſcourſe? Fie, fie. Where's our Love to God and Souls all this while, where's our ſenſe of the preciouſneſs of time, of the greatneſs of our account? Should we talk thus, if we believed that we ſhould hear of this again at the Day of Judgement? And do we not know that we muſt give an account of every idle word? Is this like thoſe that underſtand the language of* Canaan? *Did Saints in former times uſe their Tongues to nō better purpoſe? Would* Enoch, David, *or* Paul *have talked thus! Is this the ſweeteſt communion of Saints upon Earth! How ſhall we do to ſpend eternity in ſpeaking the praiſes of God, if we cannot find matter for an hours diſcourſe?*

*Doth not this ſpeak aloud our hearts to be very empty of grace, and that we have little ſenſe of thoſe ſpiritual and eternal concerns upon us?*

As the Barrenneſs and empty Converſe of Chriſtians was a ſin that he greatly bewailed, ſo the want of love amongſt Chriſtians, and their diviſions, did coſt him many tears and groans; and he did what he could to heal all the breaches that he could, by his tender prudent and Chriſtian advice and counſel; and if prayers, tears and intreaties and counſels would prevail and cement

 diffe-

differences, they ſhould not long be open. Nay if his Letters would ſignifie any thing to make an amicable and Chriſtian correſpondence, it ſhould not be wanting. And becauſe the wounds of diviſion are yet bleeding, I ſhall inſert two healing Letters of his, which ſpeak what ſpirit he was of: Which take as follows.

## CHAP. XV.

### *Two Letters to Cement Differences, and cauſe Love amongſt Chriſtians.*

'IT cannot be expected that wounds ſhould 'be healed till their cauſe is removed; 'that which moveth me to write to you at 'preſent, and puts me upon intentions of wri-'ting again, is, That I may do my utmoſt, by 'mouth and pen, for the removal of that which 'is the cauſe of the inward grief and trouble of 'my ſoul, and I am perſwaded of others al-'ſo as well as mine, *viz.* thoſe diviſions, that I 'could not but obſerve to be between your ſelf 'and another Chriſtian Friend. I hope, after 'my asking counſel not only of my own heart, 'but of God alſo; he hath directed me to that 'which may be to his own glory, and the good 'of your ſoul; and not only for the removing 'of grief, but the rejoycing of the hearts of 'them upon whom former diviſions had any ef-'fect.

'I

'I therefore desire you to entertain these following lines, as the issues of deep affection to your soul, and the honour of Religion: And I beseech you read them, not only as from me, who desire your good with the strength of my soul, but as from God himself, of whose Love your good improvement will be a token. That that end which I propose to my self, I cannot but perswade my self, you your self design, commend and desire; which is, Christian charity and that sweet meek Gospel spirit, which is so highly and frequently commended by our Saviour to the practice of his Disciples. Oh, that where there hath been any breaches, there might be the nearer union; and that ye might be joyned together in the same spirit, might keep the unity of the spirit in the bond of peace.

'And for this end that you would remove all old hindrances; watch continually lest you give, and be careful not to take occasion of offence. The necessity, usefulness, sweetness of true spiritual love appears by the word of Gods frequent urging of it, by the sense of Christians, the uncomfortableness and deformity of the contrary. Now, that you may in an uninterrmitted constancy injoy peace within and without, and rejoyce my soul; I desire you to joyn your own indeavours with the consideration of those things which I shall now and hereafter send to you.

'*First*, Consider that it is a Christians duty

'to go out of himself, to lay down his own 'ends and interests, and wholly to take upon 'him Gods cause; to do all for God, and to 'act as under God, to be Gods instruments in 'our souls and bodies which are Gods: Thus 'did God create man for His own glory, and 'not that man should seek himself. And when 'man fell, he fell out of God into himself; 'out of that divine order and composure of 'mind in which God had made him, into con-'fusion; from a love of God, into a corrupt 'self-love and self-seeking. Now if we do but 'descend into our souls, and observe the actings, 'intents and contrivances of them, we cannot 'but observe how confusedly and abominably 'all work together for the pampering, pleasing 'and advancing of self. We are not to think 'that if we do not presently discover this in our 'selves, that it is not so with us: For, in some 'degree it is in every one, even in the truly de-'generate; as far as they have the relicks of 'corruption in them, so far they have in their 'souls this self-love. Now this disorder in our 'minds whereby they are taken off from their 'right ends is that very natural corruption and 'depravedness which we received from *Adam*, 'and it is, and, to a spiritual sense, ought to be, 'worse than Hell it self; in as much as the cause 'doth eminently contain all and more evil than 'the effect.

'This is the spiritual death, whereby we are 'dead in sin, the fruit of the first Curse, *Thou*

'*shalt*

'*ſhalt die the death.* The Souls life in this 'world, is its being in God and living to God, 'and injoyment of God: And the ſouls eternal 'life will be, ſo to know God as to be formed 'into his likeneſs, and to be received into a full 'participation of, and communion with God. 'The ſouls death here, is its being fallen off from 'God and its being carried into its ſelf; and its 'eternal death will be, an utter ſeparation from 'him.

'Now mankind being thus fallen from God, 'Chriſt is ſent for this very end, to bring man 'back again to God: And then man is brought 'unto God, when he is brought out of that 'ſtate of ſelf-love into that ſtate whereby he 'gives up himſelf wholly to God. Thus the 'ſoul being quickned by the ſpirit of God, 'leaveth off living to its ſelf, which was its 'death; and lives to God, which is its life. 'Here comes in the great duty of denying of 'our ſelves for Chriſts ſake; which indeed 'were not duty, if there were nothing in us 'contrary to God.

'This then is our duty not to ſeek our own 'things, before the things of God; to lay Gods 'glory as the foundation of all our actions, and 'if there be any thing in us contrary to that, to 'give it no leave to ſtand in competition with 'God.

'Now, were this deeply rooted in our hearts, 'how would contention, anger, wrath and 'heart-burning, and all things of this nature

'ceaſe? Such influence would the taking Gods
'part againſt ſelf have into the quiet and peace
'of men, that it cannot be without it.

'We ſee how wiſely God hath ordered things,
'that the very act of mans being off from God,
'ſhould be the cauſe of confuſion, war and mi-
'ſery: and what can be more juſt and equal then
'this, that God, who is the Author of our
'Being, ſhould be the End of our Being?
'O then; that once our minds were again redu-
'ced to this frame, *To live wholly to God.* O that
'we were wrought into a through prejudice a-
'gainſt ſelf which ſtands between us and true
'peace! I beg of you to ſpare ſome time from
'the world, and retire into privacy, where you
'may apply this to your own ſoul.

'My prayer to God for you out of the ſtrong
'yearnings of my ſoul towards you, is, That he
'would make this effectual to its intended end,
'for the inward peace of your ſoul, for your
'comfortable walking with God in this life, and
'that condition wherein the wiſdom of God
'hath placed you. I write theſe lines with the
'ſtrength of affection; I feel fear, grief, com-
'paſſion, working ſtrongly. O pity me in the
'midſt of all theſe, whilſt I cannot call to remem-
'brance the cauſe of theſe without a flood of
'tears, *Fulfill therefore my joy, in being of one mind:*
'*Yea, if there be any conſolation in Chriſt, if any com-*
'*fort in love, if any fellowſhip in the ſpirit, if any*
'*bowels of mercy; fulfill ye my joy, and be like*
'*minded, having the ſame love, being of one ac-*

cord,

'*cord, of one mind*, Phil. 2. 1, 2. I leave you to 'the love and mercy of God, and to the work-'ing of his ſpirit, which alone is able to put life 'and power into theſe words: Which that he 'would do, is the earneſt requeſt and fervent 'prayer of yours,

*John Janeway.*

Now upon a faithful peruſal of this Letter, it pleaſed the Lord to give a meek and more complying ſpirit, and in a great meaſure it wrought its intended effect. The noble deſign of this ſweet Peacemaker, took ſo far as to produce an ingenious acknowledgment, and ſorrowful bewailing of the want of that ſelf-denial, humility, meekneſs, and love, which doth ſo much become our ſacred profeſſion. Upon the hearing of this good news, how ſtrangely was this good man tranſported! Upon the receipt of a Letter from the former Friend, which gave no ſmall ſatisfaction and hopes that the former indeavours were not in vain. And, that he might drive the nail to the head, he ſpeedily backs his former Letter with a ſecond; which ſpeaks theſe words.

*Dear Friend*;

MY Soul is inlarged towards you, and my affections work within me; and yet give me leave now to lay aſide thoſe flames

of natural affection, and to kindle my ſoul with divine love. Here there is no ſear of running out too far while all is in Chriſt, and for Chriſt. Oh that now I could let out the ſtrength of my ſoul, not as to your ſelf but as to God! Oh that my heart were more inlarged, that it may be comprehenſive of a more full true Chriſtian love! God is altogether lovely, and to be loved for himſelf, and we are ſo far dark, ignorant and blind, as we do not ſee and account him moſt amiable. Oh let me have ſuch diſcoveries of his excellency, that my heart may pant, thirſt and break for its earneſt longings after the richeſt participations of him; that I may for ever be ſwallowed up of his love! Oh that I may love him a thouſand times more than I do! That I may rejoyce in him, and take the ſweeteſt complacency, and delight in him alone; and that I could let out my affections moſt, where I ſee any thing of himſelf, any beams of the image of his holineſs, and that beareth the impreſſion of his ſpirit. Had you viſited me from the dead, could my affections have moved more ſtrongly, or my rejoycings have been greater than they were at the receipt of thoſe Lines which I had from you, wherein ſo much of Chriſt in you, and the goodneſs of Chriſt to me did appear. Fulfill my joy in the Lord, refreſh my bowels, and let not my rejoycing be in vain. If it hath pleaſed the Lord to make the imperfect and weak indeavors of his unworthy ſervant, any way ſubſervient to his own glory

in

in you, it is that which I account my self unworthy of, and desire to receive it from him as a manifestation of the riches of his free goodness to my self; knowing my self to be unworthy to be his instrument in the meanest service, much more in so great a one as this is. Hoping and perswading my self of the effectual work of my former letter, I am incouraged to write again both because of my promise, and your expectation and the weighty nature of the subject that I was then upon, which was *Love*. True Christian love, which is a thing so comely, so beautiful and sweet, and of such weighty power in all actions to make them divine and excellent, that there is no labour lost in endeavouriug to get more of it, even in those in whom it most aboundeth. The Apostle, 1 *Thes.* 4. 9, 10. Though he knew that they were taught of God to love one another, and that they did it towards all the bretheren, yet even them he beseecheth to abound more and more in that Grace of Love. The former principle out of which this love doth arise (as I informed you in my former Letter) was the putting off our own interests and putting on God's. Now I shall proceed in minding you of another Christian duty, which is effectual to the knitting us together in a firm operative love, and that is this; *That a Christian is to walk as one that is a Member of Christ Jesus.* Into what near and close union are those that are given him by the Father received! How hath the Holy-Ghost chosen out

all

all the neareſt natural relations to expreſs and ſhadow out the cloſeneſs of that ſpiritual relation that is between Chriſt and his! Chriſt is our King, and we his People; he is our Maſter, and we are his Servants; he is our Shepherd, and we the Sheep of his Paſture; he is our Friend, and we his; he is our Husband, and we are his Spouſe; he the Vine, we the Branches; he our Head, and we are his Members; he is in us, and we in him; he is our Life. This duty will have influence upon our affections theſe ways.

*Firſt*, As Chriſt is our Head, and we are his Members, ſo he hath an abſolute Command over us. And where this relation is real, obedience to the Commands of Chriſt is ſweet, and without conſtraint and force: now this is Chriſts Command, that we ſhould love one another: By this, ſaith he, ſhall all men know you are my Diſciples, if you love one another. Thoſe relations into which Chriſt receiveth his, ſpeak and hold forth a willing, chearful, full ſubmiſſion to the Commands of Chriſt, and what duty is there in all the Goſpel which is more frequently and earneſtly preſſed than this: A new Commandment give I unto you, that you love one another as I have loved you, ſo love one another. So full is the whole Scripture of obligations, both upon Conſcience and Ingenuity to this duty, that the whole ſtream of it ſeems to run into this channel of Love. But Chriſts Command is ſuch an obligation, as one that hath any ſpiritual ſenſe to feel

feel the ſtrength of it, cannot break. It is Chriſt hath commanded, and ſhall not we obey? Shall not the love of Chriſt conſtrain us? Shall we be ſo unkind to him who hath been ſo kind to us, as to ſtand it out with him in ſo equal a Command? Shall not the ſweetneſs of Chriſt overcome us, that ſeeing his love was ſo great as not to ſpare his life for us, yea, and ſuffer more for us I believe than we think he did; nay, I may ſay, than we can conceive he did; and that which commends his love to us is, that he ſhould do and ſuffer ſo much for us, that of his Creatures we were become his Enemies? Why ſhould we not then chearfully ſubmit to him in this one Command, love one another? Doth not the very word Love carry in it at the firſt hearing abundance of alluring violence? This is Chriſts Yoak, and here we may well ſay, his yoak is eaſie, and his burden is light. What is there in a life of divine love that we need be afraid of? What is there in this Command that is grievous? How can this yoak be uneaſie? What reaſon to be loth to take it on? But ſuch is the baſe degeneracy and unreaſonableneſs of corrupted Nature, that when any thing comes in competition with Self-love, then all Bonds muſt be broken, all yoaks muſt be caſt off, and nothing will then keep us in, but we muſt and will take our own part, though never ſo bad: And our own part in the heart of paſſion muſt ſeem beſt, though

though it be contrary to infinite Righteousness, which is God himself. O that we could once learn to lay aside this natural prejudice which we have against whatsoever doth thwart our humors, though it be never so just, holy and rational. O that we could look more narrowly, and search more exactly into our selves, with a spiritual eye, and then we could not but see that which would make us loath our selves, and to become abominable in our own eyes, and rather take any part than our own, we should see so much deceitfulness in our selves, as that we should think our case bad, though it seem never so good to our natural self, till we apply it to the Rule. Rule, Nature would have none but it self; and though in our better composure of mind, we may receive some other Rule; yet in our Passions we cannot spare time to go to any other Rule; but we take that which is next to hand, and self will be sure to be that. But we must, if we will be true Christians, learn to deny self, and wholly to submit our selves to the Command of Christ, as our only Rule. O let the power of Christs Love and Command, make us obedient to this command of Love!

*Secondly*, If we are to walk as Members of Christ, who is our Head; this hath influence upon our affections to oblige us to love one another, as from the Command which the Head hath over the Members, so, from the conformity that is to be in the Members to

to the Head. The Head and the Members are not of two ſeveral Natures; But the ſame Nature paſſeth from the Head through all the Members: Now, if we be ingrafted into Chriſt, we muſt become of the ſame Nature with him: let us be *followers of Chriſt as dear Children and walk in love, as Chriſt alſo hath loved us.* *Paul* bids us to be followers of himſelf, as he was follower of Chriſt; Chriſt then is to be our great Pattern: He commands us to *learn of him, for he was meek.* For us to think to attain unto a perfect conformity to him, is in vain; but as much as our natures are capable of, we are to ſtrive for it. Chriſts love to us, hath breadth, and length, and depth, and heighth, which paſſeth knowledge. *Greater love hath no man than this, that a man ſhould lay down his life for his friend, but herein Chriſt commended his love to us, in that while we were enemies, Chriſt died for us.* Behold what manner of love is this, that Chriſt hath beſtowed on us! *Hereby perceive we the love of God* (that is Chriſt) *becauſe he laid down his life for us,* 1 *Joh.* 3. 16. His inference is, there the ſame with mine, and that in a higher degree; *we ought to lay down our lives for the brethren.* If life, then ſin; then paſſion and wrath; then a baſe proud ſelf-pleaſing and contradicting humor. Do we ſee any lovelineſs or beauty in Chriſt Jeſus? Is there no excellency in his ſweetneſs, pity and patience? Is not his loving-kindneſs amiable?

And

And would not ſomething like this in us be deſirable? Had he more reaſon to love us than we have to love one another? O, let our ſouls be overcome with the thoughts of this love of Chriſt: let our hearts be kindled and blown up into a flame of love by it. O, when ſhall this dear, precious, pure, eternal love of his overpower our ſouls? When ſhall it have its proper effect upon us, to make us to deſire earneſtly to be like our beloved! When ſhall we put on his beauty! O how lovely ſhould we then look! Let us put off that deformity that is upon our ſouls, which makes us ſo unlike to Chriſt; yea, which makes us loathſom in his eyes. Pride, paſſion, worldlineſs, are thoſe ſoul deformities which keep Chriſt at ſuch a diſtance from us, and which hinder his more ſweet frequent and intimate converſe with us.

It is only that of himſelf which Chriſt ſeeth in us which he delighteth in. For in him is the perfection of all beauty and excellency; and whatſoever lovelineſs is in any thing elſe, comes from him, is like him, and leads to him. Would we know how much we are beloved of him, let us ſee how much we are like him; for he cannot but love that which is like himſelf, and if we would be like him, we muſt put on love, for *God is love, and he that dwelleth in love dwelleth in God, and God him*, 1 John. 4. 16.

*Thirdly*, If we ought to walk towards one another as Members of the ſame body, whereof Chriſt is the Head, what can ſpeak a cloſer

ſer union than commemberſhip? No man ever yet hated his own fleſh, but nouriſheth and cheriſheth it. But we do not feel the power of this oneneſs as we ought to do. We are many, and where there is diviſion, there will be diſſention: that we may therefore be more one, let us be more in putting off our ſelf, and going into Chriſt. Here let us look into the loathſomneſs of our Natures, whilſt off from God, which is the cauſe of all this confuſion; and if we cannot ſee its deformity in its ſelf, let us ſee it in reflection in its bitter effects; and when we ſee our own deformity, for we ſhall ſee leſs cauſe to love our ſelves, and more cauſe to love others, than Chriſt had to love us. Let us look upon our oneneſs in Chriſt, and ſee if we can thence become one in affections. Chriſt ſaith, *I and the children which thou haſt given me*; we have one ſpiritual Father, we are Brethren, let us love as Brethren. The cauſe of this union is our being made partakers of Chriſts nature, and baptized into the ſame ſpirit with him: and if we have at any time experienced the more lively and full incomes of this ſpirit of Chriſt, how did it ſet the heart on fire! The ſoul is then too narrow to contain its own affections, how dearly then could we look upon a Saint! How did pride and wrath vaniſh, & melt down into meekneſs, humility and love! Did we never experience what this meaneth! Then let the remembrance of the ſweetneſs of it renew it in us. O, a life of ſpiritual love is a life indeed, a

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Heaven upon Earth! This is a good Rule; when wen we find our ſelves in a ſpiritual temper, let us examine our ſelves then, and inquire how we like ſuch a frame, : let us remember the voice of the ſpirit in us, and labour to have our judgement and affections always after, ſo ballanced.

*Fourthly*, Are we Members of Chriſt, we do not ſay, we do not love Chriſt. If we do indeed love Chriſt, let us love him where ever we find him. Chriſt is in all thoſe that are his. Let us fear offending Chriſt in his, for what is done to them, he will take as done to himſelf. It will be ſaid in that great day, *In as much as ye did it unto theſe, ye did it unto me.* Let us think what we will of it at preſent, the world will find this true to their coſt. And if we act as in Chriſt, we ſhall find our ſelves as much concern'd for him, as for our ſelves, and more too. Oh the wrongs that are done to him, we ſhall reckon done to us. If we are Chriſts, Chriſts intereſt will be ours, and his injuries ours. If we are Chriſts, we will be as fearful of offending of any of his, as of wronging of our ſelves. Chriſt himſelf is above the reach of our wrongs, to be touched by them in himſelf; but in his Members he ſuffers to this very day. If then Chriſt & we are one, and Chriſt and all his are one; let us love Chriſt in his, let us rejoice in Chriſt in his Members, let us indeavour to requite Chriſt in his Members: let us fear grieving the Spirit of Chriſt, in grieving the ſpirits of any of his dear ones. Wound not Chriſt in wounding the heart of his beloved. O the

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pretiousneſs, pleaſure and profit of this love, I beg of God to give you a full injoyment of that ſweetneſs and the joyful fruits of it, the Lord refreſh you with a quick and conſtant ſenſe and ſight of his eternal love towards your ſoul; to which the aſſurance of true Chriſtian love by the effectual work of the Comforter may bring you. *By this we know that we are paſſed from death to life, becauſe we love the Brethren.* If it ſhall pleaſe the Lord to give me leave to ſee you again, I ſhall come with ſtrong expectations, and earneſt deſires of ſeeing a ſweet alteration for the better in you, in your deportment and carriage towards one that did deſerve better at your hands. And what an effect hope of this nature fruſtrated, will produce; I beſeech you to judge. I pray God fill you with peace and joy. My hand is weary with writing, but my mind ſtill runs forth in deſires and prayers for you. I hope the Lord will take away all cauſe of writing any more of this ſubject unto you. Your Letter gave my hopes a good beginning: I beſeech the Lord to carry on what he hath begun to the glory of his goodneſs, that I may at every ſight of you, ſee more of the image of Chriſt in you, and more of the power and beauty of this grace of love, and that I may find you drawn nearer to Heaven and ſee you with Chriſt in Heaven when time ſhall be no more. I leave you in the Arms of Love.

*John Janeway*

By all this you may eaſily perceive what ſpirit acted him, and how much he was troubled for any diviſions amongſt the People of God. Indeed he was of ſo loving and lovely a diſpoſition, that he even commanded the affections of moſt that knew him; and ſo humble he was, that he was aſhamed to be loved for his own ſake.

I can never forget a ſtrange expreſſion that I have heard from him, concerning one that had a very ardent love for him. *I know this* (ſaith he) *that I love no love but what is purely for Chriſts ſake, would Chriſt might have all the love, he alone deſerves it: for my part, I am afraid and aſhamed of the love and reſpects of Chriſtians.* He ſaw ſo much pride, peeviſhneſs and diviſion amongſt Profeſſors, that it did not a little vex his righteous ſoul, and made him think long to be in a ſweeter air, where there ſhould be nothing but union, joy and love. He could not endure to hear Chriſtians ſpeak reproachfully one of another, becauſe they were of different judgments and perſwaſions. There where he ſaw moſt holineſs, humility and love, there he let out moſt of his affections. And he was of that holy mans mind, that it were pity that the very name of diviſion were not buried, and that the time would come that we might all dearly pay for our unbrotherly, nay unchriſtian animoſities.

CHAP.

## CHAP. XVI.

*An account of the latter part of his Life.*

FOR the latter part of his life, he lived like a man that was quite weary of the World, and that looked upon himself as a ſtranger here, and that lived in the conſtant ſight of a better World. He plainly declared himſelf but a Pilgrim that looked for a better Country, a City that had Foundations, whoſe builder and maker was God. His habit, his language, his deportment, all ſpoke him one of another World. His meditations were ſo intenſe, long and frequent, that they ripened him apace for Heaven, but ſomewhat weakned his body. Few Chriſtians attain to ſuch a holy contempt of the World, and to ſuch clear believing, joyful, conſtant apprehenſions of the tranſcendent glories of the unſeen World.

He made it his whole buſineſs to keep up ſenſible communion with God, and to grow into a humble familiarity with God, and to maintain it. And if by reaſon of company or any neceſſary diverſions, this was in any meaſure interrupted, he would complain like one out of his Element, till his ſpirit was recovered into a delightful more unmixed free intercourſe with God. He was never ſo well ſatisfied, as when he was more immediately ingaged in what

brought him nearer to God; and by this he injoyed those comforts frequently, which other Christians rarely meet with. His graces and experiences, toward his end grew to astonishment. His faith got up to a full assurance; his desires into a kind of injoyment and delight. He was oft brought into the Banquetting house, and there Christs Banner over him was love; and he sate down under his shadow with great delight, and his fruit was pleasant unto his taste. His eyes beheld the King in his beauty, and while he sate at his Table, his spicknard did send forth its pleasant smell: he had frequent Visions of Glory, and this *John* lay in the bosom of his Master, and was sure a very beloved Disciple, and highly favoured. His Lord oft called him up to the Mount to him, and let him see his excellent glory. O the sweet foretasts that he had of those pleasures that are at the right hand of God. How oft was he feasted with the feast of fat things those wines on the lees well refined; and sometimes he was like a Giant refresht with new wine, rejoicing to run the race that was set before him, whether of doing or of suffering. He was even sick of love, and he could say to the poor unexperienced World, *O taste and see!* and to Christians, *come and I will tell you what God hath done for my soul.* O what do Christians mean that they do no more to get their senses spiritually exercised? O why do they not make Religion the very business of their lives? O why is the Soul, Christ and Glory thus despi-

despised? Is there nothing in communion with God? are all those comforts of Christians, that follow hard after him worth nothing? Is it not worth the while to make ones calling and election sure? O why do men and women jest and dally in the great matters of eternity? Little do people think, what they slight, when they are seldom and formal in secret duties, and when they neglect that great duty of *Meditation*, which I have through rich mercy found so sweet and refreshing: O what do Christians mean, that they keep at such a distance from a Christ? Did they but know the thousandth part of that sweetness that is in him, they could not choose but follow him hard; they would run and not be weary, and walk and not be faint.

He could sensibly and experimentally commend the ways of God to the poor unexperienced world, and say, *His ways are pleasantness*; and justifie Wisdom, and say, *her paths were peace*. He could take off those aspersions, which the Devil, and the atheistical frantick sots do cast upon Godliness in the power of it. Here is one that could challenge all the Athists in the world to dispute; here is one could bring sensible demonstrations to prove a Deity, and the reality and excellency of invisibles; which these ignorant fools & mad-men make the subject of their scorn: here is one that would not change delights with the greatest Epicures living, and vie pleasure with all the sensual rich gallants of the

World. Which of them all could in the midst of their jollity say, *This is the pleasure that shall last for ever?* Which of them can say among their Cups and Whores, *I can now look Death in the face*; and, *this very moment I can be content*, yea glad, *to leave these delights, as knowing I shall enjoy better.* And this he could do, when he fared deliciously in spiritual banquets every day: He could upon better reason than he did say, *Soul, thou hast goods laid up for many years:* He knew full well, that what he did here enjoy, was but a little to what he should have shortly. *In his presence there is fulness of joy; at his right hand there are pleasures for evermore.* Where is the *Belshazzar*, that would not quake in the midst of his Cups, whilst he is quaffing and carouzing in Bowls of the richest Wine, if he should see a Hand upon the Wall writing bitter things against him, telling him that his joys are at an end, and that this night his soul must be required of him, that now he must come away, and give an account of all his ungodly pleasures, before the mighty God? Where is the sinner that could be contented to hear the Lord roaring out of *Zion*, whilst he is roaring in the Tavern? which of them would be glad to hear the Trumpet sound, and to hear that voice; *Arise ye dead, and come to judgment?* Which of them would rejoyce to see the Mountains quaking, the Elements melting with fervent heat, and the Earth consumed with flames; and the Lord Christ whom they despised,

ſed, coming in the Clouds with millions of his Saints and Angels, to be avenged upon thoſe that knew not God, and obeyed not his Goſpel. Is not that a bleſſed ſtate, when a man can lift up his head with joy, when others tremble with fear, and ſink witth ſorrow! And this was the condition of this holy young man. In the midſt of all worldly comforts he longed for death; and the thought of the day of Judgment made all his enjoyments ſweeter. O, how did he long for the coming of Chriſt! Whilſt ſome have been diſcourſing by him of that great and terrible day of the Lord, he would ſmile, and humbly expreſs his delight in the forethought of that approaching hour.

I remember once there was a great talk, that one had foretold that *Doomsday* ſhould be upon ſuch a day; although he blamed their daring folly, that would pretend to know that which was hid from the Angels themſelves, and that the Devil could not acquaint them with; yet granting their ſuſpition to be true, what then, ſaid he? What if the day of Judgement were come, as it will moſt certainly come ſhortly? if I were ſure the day of Judgment were to begin within a hour, I ſhould be glad with all my heart. If at this very inſtant I ſhould hear ſuch Thundrings, and ſee ſuch Lightnings, as *Iſrael* did at Mount *Sinai*, I am perſwaded my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day hath even raviſhed my

ſoul, and the thought of the certainty and nearneſs of it is more refreſhing to me than the comforts of the whole world. Surely nothing can more revive my ſpirits than to behold the bleſſed Jeſus, the joy, life and beauty of my ſoul. Would it not more rejoyce me, than *Joſeph*'s Wagons did old *Jacob*? I lately dreamed that the day of Judgment was come: Methought I heard terrible cracks of thunder, and ſaw dreadful lightnings; the Foundations of the Earth did ſhake, and the Heavens were rolled together as a garment; yea, all things viſible were in a flame; methought I ſaw the graves opened, and the earth and ſea giving up their dead; methought I ſaw millions of Angels, and Chriſt coming in the clouds. Methought I beheld the Antient of Days ſitting upon his Throne, and all other Thrones caſt down: Methought I beheld him whoſe garments were white as ſnow, and the hair of his head like pure wool: His Throne was like the fiery flame, and his wheels as burning fire; a fiery ſtream iſſued and came forth from him; thouſands of ten thouſands miniſtred unto him; and ten thouſand times ten thouſand ſtood before him; and the Judgement was ſet, and the Books were opened. O but with what an extaſie of joy was I ſurprized! Methought it was the moſt heart-raiſing ſight, that ever my eyes beheld: and then I cried out, *I have waited for thy ſalvation O God*; and ſo I mounted into the air, to meet my Lord in the Clouds.

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This I record, only to ſhew, how far he was from being daunted at the thoughts of Death or Judgment: And to let other Chriſtians know, what is attainable in this life; and what folly it is, for us to take up with ſo little, when our Lord is pleaſed to make ſuch noble proviſions for us, and by a wiſe and diligent improvement of thoſe means which God hath offer'd us, we may have an entrance adminiſtred to us abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

Oh how comfortable, how honourable, and how profitable is this ſtate! Theſe are your men that quit themſelves like Chriſtians. This is true gallantry, noble manhood, real valour! This was the condition of Mr. *Janeway*, for about three years before he died: I will not deny but that he had ſome clouds; but, he uſually walked in a ſweet, even, humble ſerenity of ſpirit, and his refreſhing joys were more conſiderable than his Deſpondings; and though he daily queſtioned many actions, yet did not queſtion his ſtate, but had his heart fixed upon that Rock that never waves nor winds could ſhake. His ſenſes were ſtill ſo ſpiritually exerciſed, as that he could look up to Heaven as his Country and Inheritance, and to God as his Father, and to Chriſt as his Redeemer; and (that which is ſcarce to be heard of) he counted it the higheſt act of patience to be willing to live, and a very great pitch of ſelf-denial to be contented to be in this world, and to dwell on this

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ſide a full and eternal injoyment of that royal glorious One whom his ſoul was ſo much in love with. In a word, he had the moſt earneſt deſires to be diſſolved and to be with Chriſt that I ever ſaw, read, or heard of, ſince the Apoſtles times.

## CHAP. XVII.

### *His laſt ſickneſs, and Death.*

AND now the time draws nigh, wherein his longings ſhall be ſatisfied; he is called to his laſt work; and truly, his deportment in it, was honourable; his carriage ſo eminently gracious, ſo meek, patient, fruitful, joyful and thankful, that it made all his friends ſtand and wonder as being abundantly above their experience and reading; and thoſe Chriſtians that ſaw him, could not but admire God in him, and look upon him as one of the moſt ſingular inſtances of rich grace, and even bleſs God that their eyes ever ſaw, or their ears ever heard ſuch things; and had ſuch a ſenſible demonſtration of the reality of Inviſibles.

### *He falls into a deep Conſumption.*

His Body is now ſhaken again, and he falls into a deep Conſumption; but, this Meſſenger of God did not in the leaſt damp him. Spirting of

of blood, was no ghaſtly thing to one that had his eye upon the blood of Jeſus; faint ſweats did not daunt him that had always ſuch reviving Cordials at hand. It's matter of Joy to him, that he was now in ſome hopes of having his earneſt deſires ſatisfied.

After he had been a while ſick, a ſudden dimneſs ſeized upon his eyes: By and by his ſight quite failed; and there was ſuch a viſible alteration in him, that he and others judged theſe things to be the ſymptoms of death approaching. But when he was thus taken, he was not in the leaſt ſurprized; but was lifted up with Joy to think what a Life he was going to, looking upon death it ſelf as one of his Fathers Servants, and his Friend that was ſent as a Meſſenger to conduct him ſafely to his glorious Palace.

When he felt his Body ready to faint, he called to his Mother, and ſaid, 'Dear Mother I 'am dying, but I beſeech you be not troubled; 'for, I am through mercy, quite above the 'fears of death, it's no great matter I have no-'thing troubles me but the apprehenſions of 'your grief. I am going to Him, whom I love 'above life.

But it pleaſed the Lord to raiſe him again a little out of his fainting fit, for his Maſter had yet more work for him to do before he muſt receive his Wages. Although his outward man decayed apace, yet he is renewed in the inward man day by day: His graces were never more active,

active, and his experiences were never greater. When one would have thought, he should have been taken up with his distemper, and that it had been enough for him to grapple with his pains, then he quite forgets his weakness; and is so swallowed up of the life to come, that he had scarce leisure to think of his sickness.

For several weeks together, I never heard the least word that savoured of any complaint or weariness under the hand of God, except his eager desire to be with Christ be counted complaining, and his hast to be in Heaven, be called impatience. Now's the time when one might have seen Heaven and the Glory of another world realized to sense. His Faith grew exceedingly, and his Love was proportionable, and his Joys were equal to both.

Oh the rare attainments! The high and divine expressions, that dropped from his mouth! I have not words to express what a strange, triumphant, angelical frame, he was in, for some considerable time together. It was a very Heaven upon Earth, to see and hear a man admiring God at such a rate, as I never heard any, nor ever expect to hear or see more, till I come to Heaven. Those that did not see cannot well conceive, what a sweet frame he was in, for at least six weeks before he died. His soul was almost always filled with those joys unspeakable and full of glory. How oft would he cry out; *Oh, that I could but let you know what I now feel! Oh, that I could shew you what I see!*

*Oh,*

*Oh, that I could expreſs the thouſandth part of that ſweetneſs that I now find in Chriſt! You would all then think it well worth the while to make it your buſineſs to be religious.* Oh my dear friends, we little think what a Chriſt is worth upon a death-bed. I would not for a world, nay for millions of worlds, be now without a Chriſt and a Pardon. I would not for a world be to live any longer: The very thoughts of a poſſibility of recovery, makes me even tremble.

When one came to viſit him, and told him, that he hoped it might pleaſe God to raiſe him again, and that he had ſeen many a weaker man reſtored to health, and that lived many a good year after: *And do you think to pleaſe me* (ſaid he) *by ſuch diſcourſe as this?* No, Friend, you are much miſtaken in me, if you think that the thoughts of life, and health, and the world, are pleaſing to me. The world hath quite loſt its excellency in my judgment, Oh how poor and contemptible a thing is it in all its glory, compared with the glory of that inviſible world which I now live in the ſight of! And as for life, Chriſt is my life, health and ſtrength; and I know, I ſhall have another kind of life, when I leave this. I tell you it would incomparably more pleaſe me, if you ſhould ſay to me, [You are no man of this world; you cannot poſſibly hold out long; before to morrow you will be in eternity.] I tell you I do ſo long to be with Chriſt, that I could be contented to be cut apieces, and to be put to

the

the moſt exquiſite torments, ſo I might but die, and be with Chriſt. Oh, how ſweet is Jeſus! *Come Lord Jeſus, come quickly.* Death, do thy worſt! Death hath loſt his terribleneſs. Death, it is nothing. I ſay, Death is nothing (through grace) to me. I can as eaſily die as ſhut my eyes, or turn my head and ſleep: *I long to be with Chriſt*; *I long to die*; That was ſtill his note.

His Mother and Brethren ſtanding by him, he ſaid; 'Dear *Mother*, I beſeech you earneſtly as ever I deſired any thing of you in my life, 'that you would cheerfully give me up to 'Chriſt; I beſeech you, do not hinder me, now 'I am going to reſt and glory. I am afraid of 'your prayers, leſt they pull one way and mine 'another.

And then turning to his Brethren, he ſpake thus to them; 'I charge you all, do not pray 'for my life any more; you do me wrong, if 'you do. Oh that glory, the unſpeakable glory 'that I behold. My heart is full, my heart is 'full. Chriſt ſmiles and I cannot chooſe but 'ſmile: Can you find in your heart, to ſtop me 'who am now going to the compleat and eternal injoyment of Chriſt? Would you keep 'me from my Crown? The arms of my bleſſed Saviour are open to imbrace me; the Angels ſtand ready to carry my ſoul into his boſom. Oh, did you but ſee what I ſee, you 'would all cry out with me, how long, dear 'Lord; Come Lord Jeſus come quickly! Oh,

'why

'why are his Chariot-wheels ſo long a com-
'ming!

And all this while he lay like a triumphing Conqueror, ſmiling and rejoycing in ſpirit.

There was never a day towards his end but (as weak as he was) he did ſome ſpecial piece of ſervice in, for his great maſter. Yea, almoſt every hour did produce freſh wonders.

A Reverend, Judicious and Holy *Miniſter* came often to viſit him, and diſcourſed with him of the excellency of Chriſt, and the Glory of the viſible World. *Sir*, ſaid he, *I feel ſomething of it; my heart is as full as it can hold in this lower ſtate; I can hold no more here. Oh that I could but let you know what I feel!*

This Holy Miniſter praying with him his ſoul was raviſhed with the abundant incomes of light, life and love; ſo that he could ſcarce bear it, nor the thought of ſtaying any longer in the world, but longed to be in ſuch a condition, wherein he ſhould have yet more grace and more comfort, and be better able to bear that weight of glory; ſome manifeſtations whereof did even almoſt ſink his weak body, and had he not been ſuſtained by a great power, his very joys would have overwhelmed him; and whilſt he was in theſe extaſies of joy and love, he was wont to cry out:

'Who am I Lord, who am I, that thou
'ſhouldſt be mindfull of me! Why me Lord,
'why me, and paſs by thouſands and look upon
'ſuch

'such a wretch as me. Oh, what shall I say, 'unto thee, Oh thou preserver of men? Oh, 'why me Lord, why me? Oh blessed, and for 'ever blessed, be free grace! How is it, Lord, 'that thou shouldst manifest thy self unto me, 'and not unto others, even so Father, because it 'seemeth good in thy eyes, thou wilt have mer-'cy because thou wilt have mercy. And if thou 'wilt look upon such a poor Worm who can 'hinder! who would not love thee! Oh blessed 'Father! Oh how sweet and gracious hast thou 'been unto me? Oh that he should have me in 'his thoughts of love, before the foundations of 'the World.

And thus he went on, admiring and adoring of God, in a more high and heavenly manner than I can cloth with words. Suppose what you can on this side Heaven; and I am perswaded you might have seen it in him. He was wonderfully taken with the goodness of God to him in sending that aged experienced Minister to help him in his last great work upon Earth. 'Who 'am I, *said he*, that God should send to me a 'Messenger one among a thousand (meaning that 'Minister who had been praying with him with 'tears of joy.)

Though he was towards his end, most commonly in a triumphant joyful frame; yet, sometimes, even then he had some small intermissions in which he would cry out, '*Hold out Faith and Patience; yet a little while, and your work is done.* And when he found not his heart wound up

up to the higheſt pitch of thankfulneſs, admiration and love; he would with great ſorrow bemoan himſelf, and cry out in this language:

'And what's the matter now, Oh my Soul, 'what wilt thou, canſt thou thus unworthily 'ſlight this admirable and aſtoniſhing conde-'ſcention of God to thee? Seems it a ſmall 'matter, that the great *Jehovah* ſhould deal 'thus familiarly with his Worm; and wilt 'thou paſs this over, as a common mercy? 'What meaneſt thou, Oh my ſoul, that thou 'doſt not conſtantly adore and praiſe this rare, 'ſtrong, and unſpeakable Love! It is true, Oh 'my ſoul, doth God deal familiarly with man, 'and are his humble, zealous, and conſtant 'love, praiſe, and ſervice too good for God? 'Why art not thou Oh my ſoul, ſwallowed up 'every moment with this free unparallell'd 'everlaſting Love.

And then he breaks out again into another triumphant Extaſie of praiſe and joy; and expreſſed a little of that which was unexpreſſible in ſome ſuch words as theſe:

'Stand aſtoniſhed ye Heavens, and wonder 'Oh ye Angels, at this infinite grace! Was 'ever any under Heaven more beholding to 'free grace than I? Doth God uſe to do thus 'with his Creatures? Admire him for ever and 'ever, Oh ye redeemed ones! Oh thoſe Joys, 'the taſt of which I have! The everlaſting 'Joys, which are at his right hand for ever-'more! Eternity, Eternity it ſelf, is too ſhort

'to praiſe this God in. Oh bleſs the Lord with 'me, come let us ſhout for joy and boaſt in the 'God of our Salvation. Oh, help me to praiſe 'the Lord, for his mercy indureth for ever.

One of his Brethren (that had formerly been wrought upon by his holy exhortations and example) praying with him, and ſeeing of him, (as he apprehended) near his Diſſolution, deſired, that the Lord would be pleaſed to continue thoſe aſtoniſhing and ſoul-ſupporting comforts to the laſt moment of his breath, and that he might go from one Heaven to another, from grace and joy imperfect, to perfect grace and glory; and when his work was done here, give him, if it were his will, the moſt eaſie and triumphant paſſage to reſt; and that he might have an abundant entrance adminiſtred into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

At the end of the Duty, he burſt out into a wonderful Paſſion of Joy. (Sure that was joy unſpeakable and full of glory!) Oh what an *Amen* did he ſpeak, *Amen, Amen, Amen, Hallelujah.*

It would have made any Chriſtians heart to leap, to have ſeen and heard, what ſome ſaw and heard, at that time; and I queſtion not, but that it will ſomewhat affect them to hear and read it; though it be ſcarce poſſible to ſpeak the half of what was admirable in him: For, it being ſo much beyond precedent, it did even aſtoniſh and amaze thoſe of us that were about him, that

that our Relation must fall hugely short of what was real.

I verily believe that it exceeds the highest Rhetorick, to set out to the life, what this heavenly creature did then deliver. I say again, I want words to speak, and so did he; for he saw things unutterable: But yet, so much he spake as justly drew the admiration of all that saw him; and I heard an old experienced Christian and Minister say it again and again, That *He never saw, nor read, nor heard the like.* Neither could we ever expect to see the glories of Heaven more demonstrated to sense, in this world. He talked as if he had been in the third Heavens, and broke out in such words as these:

'Oh, He is come! He is come! Oh how 'sweet! How glorious is the Blessed Jesus! 'How shall I do to speak the thousandth part of 'his Praises! Oh for words, to set out a little 'of that Excellency! But it is unexpressible! 'Oh how excellent, glorious, and lovely is the 'precious Jesus! He is sweet, He is altoge-'ther lovely! And now I am sick of Love, he 'hath ravished my soul with his beauty! I shall 'die sick of Love!

'Oh my friends stand by and wonder, come 'look upon a dying man, and wonder; I can-'not my self but stand and wonder! Was 'there ever a greater kindness, was there ever 'sensibler manifestations of Rich Grace! Oh, 'why me, Lord, why me; Sure this is akin 'to Heaven, and if I were never to injoy any

'more than this; it were well worth all the 'torments that Men and Devils could invent, 'to come thorow even a Hell to such transcen-'dent joys as these. If this be dying, dying 'is sweet: Let no true Christians ever be afraid 'of dying. Oh death is sweet to me. This 'Bed is soft. Christs Arms and Kisses, his 'Smiles and Visits, sure they would turn Hell 'into Heaven. Oh that you did but see and feel 'what I do! Come and behold a dying man 'more chearful than you ever saw any healthful 'man in the midst of his sweetest enjoyments? 'Oh Sirs, Worldly pleasures are pitiful poor 'sorry things, compared with one glimpse of 'this glory, which shines in so strongly into my 'Soul! Oh why should any of you be so sad, 'when I am so glad: This, this is the hour that 'I have waited for!

About eight and forty hours before his death, his eyes were dim, and his sight much failed; his Jaws shook and trembled, and his feet were cold, and all the symptoms of Death were upon him, and his extream parts were already almost dead and senseless, and yet, even then, his joys were (if possible) greater still: He had so many fits of joy unspeakable, that he seemed to be in one continued act of Seraphick Love, and Praise. He spake like one that was just entring into the Gates of the New *Jerusalem*: the greatest part of him was now in Heaven; not a word dropt from his mouth but it breathed Christ and Heaven. Oh what incouragements

ments did he give to them which did ſtand by, to follow hard after God, and to follow Chriſt in an humble, believing, zealous courſe of life, and adding one degree of grace to another, and uſing all diligence to make their Calling and Election ſure; and that then, they alſo ſhould find, that they ſhould have a glorious paſſage into a bleſſed Eternity.

But moſt of his work was *Praiſe*, an hundred times admiring of the bottomleſs Love of God to him. Oh, why me, Lord, why me! And then he would give inſtructions to them that came to ſee him. He was ſcarce ever ſilent, becauſe the Love of Chriſt and Souls, did conſtrain him. There was ſo much work done for Chriſt in his laſt hours, that I am ready to think, he did as much in an hour as ſome do in a year.

Every particular perſon had a faithful affectionate warning. And that good Miniſter, that was ſo much with him, uſed this as an argument to perſwade him to be willing to live a little longer, and to be patient to tarry Gods leiſure; ſure God hath ſomething [illegible] thee to do that is yet undone; ſome word of exhortation to ſome poor ſoul, that you have forgot.

The truth of it is, he was filled with the love of Chriſt, that he could ſcarce bear abſence from him a moment. He knew that he ſhould be capable of bearing of greater glory above, than he could here. It was the Judgment of ſome that were with him, that his heart was not

only habitually, but actually set on God all the day long; and nothing of humane frailty, that could be thought a sin, did appear for some time, except it were his passionate desire to die, and difficulty to bring himself to be willing to stay below Heaven.

He was wont every evening to take his leave of his Friends, hoping not to see them, till the morning of the Resurrection; and he desired that they would be sure, to make sure of a comfortable meeting at our Fathers house, in that other World.

I cannot relate the twentieth part of that which deserved to be written in Letters of Gold. And one that was one of the weakest, said, That he did verily believe, that if we had been exact in our taking his Sentences, and observing his daily Experiences, he could not imagine a Book could be published of greater use to the World, next the Bible it self.

One rare passage I cannot omit, which was this, That when Ministers or Christians came to him, he would beg of them, to spend all the time that they had with him in Praise. 'Oh help 'me to praise God, I have now nothing else to 'do from this time to Eternity, but to praise 'and love God. I have what my Soul desires 'upon Earth; I cannot tell what to pray for but 'what I have graciously given in. The wants that are capable of supplying in this World, are supplied. I want but one thing, and that is, *A speedy lift to Heaven*, I expect no more here,

here; I can't desire more, I can't hear more. Oh praise, praise, praise that infinite boundless love that hath, to a wonder, looked upon my Soul, and done more for me than thousands of his dear Children. Oh bless the Lord, Oh my Soul, and all that is within me bless his holy Name. 'Oh help me, help me, O my Friends, 'to praise and admire him that hath done such 'astonishing wonders for my Soul; he hath 'pardoned all my sins, he hath filled me with 'his goodness, he hath given me grace and glo-'ry, and no good thing hath he with-held from 'me.

'Come, help me with praises, all's too little. 'Come, help me, Oh ye glorious and mighty 'Angels, who are so well skilled in this heaven-'ly work of praise. Praise him, all ye Crea-'tures upon the Earth, let every thing that 'hath Being, help me to praise him. Hallelu-'jah, Hallelujah, Hallelujah: Praise is now my 'work, and I shall be ingaged in that sweet im-'ployment for ever. Bring the Bible, turn to '*Davids Psalms*, and let us sing a *Psalm* of 'praise: Come let's lift up our voice in the 'praise of the most high; I with you as long as 'my breath doth last, and when I have none, I 'shall do it better.

And then turning to some of his Friends that were weeping, he desired them rather to rejoyce than weep upon his account. It may justly seem a wonder, how he could speak so much as he did, when he was so weak; but the joy of the Lord did strengthen him.

In his Sickneſs, the Scriptures that he took much delight in, were the fourteenth, fifteenth, ſixteenth and ſeventeenth of *John*. The fifty fourth of *Iſay* was very refreſhing alſo to him; he would repeat that word [*with everlaſting mercies will I gather*] with abundance of joy.

He commended the ſtudy of the Promiſes to Believers, and deſired that they would be ſure to make good their claim to them, and then they might come to the Wells of Conſolation and drink thereof their fill.

According to his deſire moſt of the time that was ſpent with him, was ſpent in Praiſe; and he would ſtill be calling out, '*More praiſe ſtill.* O 'help me to Praiſe him: I have now nothing elſe 'to do; I have done with Prayer and all other 'Ordinances; I have almoſt done converſing 'with mortals. I ſhall preſently be beholding 'Chriſt himſelf, that died for me, and loved 'me, and waſhed me in his blood.

'I ſhall before a few hours are over, be in 'Eternity ſinging the Song of *Moſes*, and the 'Song of the *Lamb*. I ſhall preſently ſtand 'upon *Mount Zion*, with an innumerable com-'pany of Angels, and the Spirits of the Juſt 'made perfect, and Jeſus the Mediator of the 'New Covenant, I ſhall hear the voice of 'much people, and be one amongſt them, 'which ſhall ſay Hallelujah, Salvation, Glory, 'Honour, and Power unto the Lord our God;

'and

'and again, we ſhall ſay Hallelujah. And yet 'a very little while, and I ſhall ſing unto the '*Lamb*, a Song of Praiſe, ſaying, Worthy art 'thou to receive Praiſe who wert ſlain, and haſt 'redeemed us to God by thy Blood, out of eve-'ry Kindred, and Tongue, and People, and 'Nation, and haſt made us unto our God, Kings 'and Prieſts, and we ſhall reign with thee for 'ever and ever.

'Methinks I ſtand, as it were, with one foot 'in Heaven, and the other upon Earth; me-'thinks, I hear the Melody of Heaven, and by 'Faith, I ſee the Angels waiting to carry my 'Soul to the Boſom of Jeſus, and I ſhall be for 'ever with the Lord in Glory. And who can 'chooſe but rejoyce in all this.

In ſeveral times he ſpake this Language, and repeated many of theſe words often, over, and over again, with far greater affection than can be well worded. And I ſolemnly profeſs, that what is here written is no Hyperbole, and that the twentieth part of what was obſerveable in him, is not recorded; and though we cannot word it exactly as he did, yet you have the ſub-ſtance, and many things in his own words, with little or no variation.

The day before his Death, he looked ſome-what earneſtly upon his Brother *James*, who ſtood by him very ſad; of whom he judged that he was putting up ſome Ejaculations to God upon his account: *I thank thee, dear Brother, for thy love*, ſaid he, *thou art now praying*

*for*

*for me and I know thou lovest me dearly: but Christ loveth me ten thousand times more than thou dost; Come, and Kiss me, dear Brother, before I die.* And so with his cold dying Lips, he Kissed him, and said, *I shall go before, and I hope thou shalt follow after to Glory.*

Though he was almost always praising God, and exhorting them that were about him to mind their everlasting concerns, and secure an interest in Christ; and though he slept but very little for some nights: yet he was not in the least impaired in his intellectuals, but his actions were all decent, and becoming a man, and his Discourse to a spiritual understanding, highly rational, solid, divine. And so he continued to the last minute of his breath.

A few hours before his death he called all his Relations and Brethren together, that he might give them one solemn Warning more, and bless them: and pray for them, as his breath and strength would give him leave: Which he did with abundance of authority, affection, and spirituality: Which take briefly as it follows.

*First*, He thanked his dear Mother, for her tender Love to him, and desired that she might be in travail to see Christ formed in the souls of the rest of her Children, and see of the travail of her soul, and meet them with joy in that great Day.

*Then*, He charged all his Brethren and Sisters in general, as they would answer it before God,

God, that they ſhould carry it dutiful to their dear Mother. As for his eldeſt Brother *William*, (at whoſe houſe he lay ſick) his prayer was, that he might be ſwallowed up of Chriſt, and Love to Souls; and be more and more exemplary in his Life, and ſucceſsful in his Miniſtry, and finiſh his courſe with joy.

His next Brothers name was *Andrew*, a Citizen of *London*, who was with him and ſaw him in this triumphing ſtate; but (his neceſſary buſineſs calling him away) he could not then be by; yet, he was not forgot, but he was thus bleſſed, *The God of Heaven remember my poor Brother at* London: *The Lord make him truly rich in giving him the Pearl of great price, and making him a Fellow-Citizen with the Saints, and of the Houſe-hold of God; the Lord deliver him from the ſins of that City, may the world be kept out of his heart, and Chriſt dwell there, Oh that he may be as his name is, a ſtrong man, and that I may meet him with Joy.*

*Then* he called his next Brother, whoſe name was *James* (whom he hoped God had made him a ſpiritual Father to) to whom he thus addreſſed himſelf; *Brother* James, *I hope the Lord hath given thee a goodly heritage, the lines are fallen to thee in pleaſant places; the Lord is thy Portion, I hope the Lord hath ſhewed thee the worth of a Chriſt.* Hold on dear Brother; Chriſt, Heaven and Glory, are worth ſtriving for; the Lord give thee more abundance of his Grace,

*Then*

*Then*, His next Brother *Abraham* was called, to whom he ſpake to this purpoſe, *The bleſſing of the God of* Abraham *reſt upon thee, the Lord make thee a Father of many ſpiritual Children.*

His *fifth* Brother, was *Joſeph*, whom he bleſſed in this manner, *Let him bleſs thee, Oh* Joſeph, *that bleſſed him that was ſeparated from his Brethren. O that his everlaſting arms may take hold on thee! It is enough, if yet thou mayſt live in his ſight. My heart hath been working towards thee, poor* Joſeph; *and I am not without hopes, that the arms of the Almighty will embrace thee. The God of thy Father, bleſs thee with the bleſſing of Heaven above.*

*The next*, was his Siſter *Mary*, to whom he ſpoke thus, *Poor Siſter* Mary, *thy body is weak and thy days will be filled with bitterneſs; thy name is* Marah, *the Lord ſweetten all with his Grace and Peace, and give thee health in thy Soul. Be patient, make ſure of Chriſt, and all is well.*

*Then*, His other Siſter, whoſe name was *Sarah*, was called; whom he thus bleſſed, *Siſter* Sarah, *thy body is ſtrong, and healthful; Oh that thy Soul may be ſo too! The Lord make thee firſt a wiſe Virgin, and then a Mother in* Iſrael; *a pattern of Modeſty, Humility, and Holineſs.*

Then another Brother, *Jacob* was called, whom he bleſſed after this manner; *The Lord make*

*make thee an Israelite indeed, in whom there is no guile! Oh that thou midst learn to wrestle with God, and like a Prince, maist prevail, and not go without the blessing.*

Then he prayed for his youngest Brother *Benjamin*, who was then but an Infant; *Poor little* Benjamin, *Oh that the Father of the Fatherless, would take care of thee poor Child, that thou, which never saweſt thy Father upon Earth, maist see him with joy in Heaven; The Lord be thy Father, and Portion; maist thou prove the Son of thy Mothers right hand, and the Joy of her Age.*

'Oh that none of us all may be found amongst 'the unconverted in the day of Judgment! Oh 'that every one of us may appear (with our Ho-'noured Father, and dear Mother) before 'Christ with joy, that they may say, Lord here 'are we, and the Children which thou hast gra-'ciously given us. Oh that we may live to 'God here, and live with him hereafter.

And now, my dear Mother, Brethren, and Sisters, Farewell; I leave you for a while, and I commend you to God, and to the word of his grace, which is able to build you up, and to give you an Inheritance among all them that are sanctified.

And now, dear Lord, my work is done. I have finished my course, I have fought the good Fight; and henceforth, there remaineth for me a Crown of Righteousness! Now come dear Lord Jesus, come quickly.

Then

Then that Godly Miniſter came to give him his laſt viſit, and to do the office of an inferiour Angel, to help to convey this bleſſed ſoul to glory, who was now even upon *Mount Piſgah*, and had a full ſight of that goodly Land at a little diſtance. When this Miniſter ſpake to him, his heart was in a mighty flame of Love and Joy, which drew tears of Joy from that precious Miniſter, being almoſt amazed to hear a man juſt a dying, talk as if he had been with *Jeſus*, and came from the immediate preſence of God; Oh the ſmiles that were then in his Face, and the unſpeakable Joy that was in his Heart; one might have read *Grace*, and *Glory*, in ſuch a mans countenance. Oh the praiſe, the triumphant praiſes, that he put up! And every one muſt ſpeak praiſe about him, or elſe they did make ſome jar in his Harmony.

And indeed moſt did, as well as they could help him in Praiſe. So that I never heard, nor knew more praiſe given to God in one Room, than in his Chamber.

A little before he died, in the Prayer, or rather Praiſes, he was ſo wrapped up with admiration and joy, that he could ſcarce forbear ſhouting for Joy. In the concluſion of the Duty, with abundance of Faith, and Fervency, he ſaid aloud, *Amen, Amen!*

And now his deſires ſhall ſoon be ſatisfied: He ſeeth Death coming apace to do his Office, his Jaws are looſned more and more, and quiver greatly; his Hands and Feet are as cold

as

as clay, and a cold ſweat is upon him: But, Oh how glad was he when he felt his Spirit juſt a going! Never was death more welcom to any mortal, I think. Though the pangs of death were ſtrong, yet, that far-more-exceeding and eternal weight of Glory, made him indure thoſe bitter pains with much patience and courage. In the extremity of his pains, he deſired his eldeſt Brother to lay him a little lower, and to take away one Pillow from him, that he might die with the more eaſe: His Brother replied, that he durſt not for a world, do any thing that might haſten his death a moment. Then he was well ſatisfied, and did ſweetly reſign himſelf up wholly to Gods diſpoſal: And after a few minutes, with a ſudden motion gathering up all his ſtrength, he gave himſelf a little turn on one ſide; and in the twinkling of an eye, departed to the Lord, ſleeping in *Jeſus*.

And now bleſſed Soul, thy longings are ſatisfied, and thou ſeeſt and feeleſt a thouſand times more than thou didſt upon Earth, and yet thou canſt bear it with delight, thou art now welcomed to thy Fathers houſe by Chriſt, the beloved of thy ſoul: Now thou haſt heard him ſay, Come, thou Bleſſed of my Father; and, Well done good and faithful Servant, enter thou into the Joy of thy Lord, and wear that Crown which was prepared for thee, before the foundation of the World.

Oh

Oh that all the Relations which thou hast left behind thee, may live thy Life, and die thy Death, and live with Christ, and thee, for ever and ever, *Amen, Amen.*

*He died* June 1657. *Aged* $\frac{23}{24}$ *and was Buried in* Kelshall-*Church, in* Hartfordshire.

*FINIS.*

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